THE UNITARIAN REGISTER

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DECEMBER 1958 30 CENTS

WHAT'S CHRISTMAS?
By Peter B. Putnam

THE LIBERAL TRADITION CLAIMS — JOHN MILTON!
By John M. Morris

A SEA CAPTAIN DISCOVERS CHANNING
By Lester Mondale

THE CHRISTIAN AMENDMENT
By Harold Rafton

PLUS:

A Christmas Fable

A Message on Merger

"They saw the young child and fell down and worshiped him"

OPEN FORUM

Where are 'good' people; can't they be organized?

To the Register:

What has happened to the "good Americans"?

I'm referring to those of us who, believing that the Constitution means what it says, are anxious to see the Supreme Court's decisions on racial integration put into effect.

Are we, like those "good Germans" of whom we spoke so caustically a few years back, going to remain silent and ineffectual while hatefulness and inhumanity crush decency underfoot? Many demands are heard that liberals in the South take a stand. What about those of us in the rest of the country? We who have nothing to fear — but much to lose — why haven't we been heard from?

The apparent apathy of the population at large has permitted the invention of the myth that the struggle is between two brands of extremists. It has been in part responsible for the federal government's lack of consistent leadership. And it has disheartened those who have borne the brunt of "massive resistance" while emboldening that policy's architects.

Yet for many of us silence has been a sign not of apathy but of helplessness. We have wanted to give encouragement and comfort to the school children running the gantlet of insult and brutality; to lend aid to the victims of bombings, beatings, and boycotts; to warn the persecutors that they face not a helpless minority but the wrath of an outraged nation.

But we have not known how.

Individual contributions to the NAACP, resolutions such as that recently adopted at May meetings — these have been scattered efforts and our voice has not been heard.

Can it be done? One way would be to organize a citizens' movement — a Committee to Defend the Constitution, an Appeal for Justice. Like the William Allen White or America First committees of pre-World War II days, such an organization would give voice and leadership to those who want to be heard on this historic issue. It would spell out to the segregationists — and to the world at large — that this struggle is not between races, but between American democracy and its opponents. It would give heart to the Negros of the South and might even serve as a rallying point for the now leaderless white moderates.

I am writing to the *Register* in the hope that Unitarians, true to their heritage, will serve as the nucleus for such an organization. In the hope that there is among us a Theodore Parker, a Dorothea Dix, to lead the way — WARREN R. ROSS, *Flushing, N. Y.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

Creeping paralysis of *isms* corrupting Unitarianism?

To the Register:

There is a creeping paralysis affecting Unitarianism and it creeps into the pages of the highly interesting *Unitarian Register*. For several years you have been giving space to and publishing letters from the self-called "Christian Unitarians." This latter designation must be a throwback to something, and I wouldn't know what. Now I have heard of something new, and this bothers me even more.

In the first place, I descend from a Unitarian family which started immediately to cram me with the dignity of being a Unitarian and living up to Unitarian principles. As early as 1915, I heard a sermon which I clearly remember as describing Unitarians as not being exactly Christian but Arian. Throughout the years, I've been proud to be a Unitarian and I refuse to apologize for being Unitarian. Furthermore, I refuse to hide under any synonym such as Christian Unitarian or Liberal. This last name is the most disgusting because it can mean anything, and usually does to converts.

Now, as I recover from amazement about the writings of Christian Unitarians which you publish, I have run into something new. Did you ever hear of a "democratic atheistic Unitarian?"

This summer, I spent a week at the Mid-West Unitarian Assembly and thereafter received a letter from a politician, under the following heading:

"DEMOCRATIC ATHEISTIC UNITARIAN CAMPAIGNS FOR U. S. SENATE IN WISCONSIN, NEEDS HELP"

I'm too lazy to copy the entire letter which seemed, to me, a lot of drivel. Two sentences stand out, namely: "In a democracy or democratic organization, you can believe any way and work for change. This in view of the democratic religion that I'm a member of, which is Unitarian. It may sound strange, but I am a democratic, atheistic, Unitarian."

The above quotation is exactly what the man wrote. I have no quarrel with any of the things he is, but I do think it nervy and certainly complete misunderstanding to qualify that proud word "Unitarian" and to use it thusly in a political campaign.

For me, it will be a wonderful day when your *Unitarian Register* will devote pages to the individual joy of being a Unitarian and the *Register* influence will work to stop all this nonsense about liberalism and democratic processes. Liberalism means nothing to anyone, Christian Unitarians are uncomfortable, and emphasis on democratic processes has broken many a fine congregation.

Isn't there something you can do to help in restoring Unitarianism to its original vitality and grandeur of the 1840's? It was a personal satisfaction when your publication became *The Unitarian Register*. That is what it has always been and I hope it will always be. These new *isms* that pervade only corrupt something that has been fine for centuries. — CHARLES L. SAGER, *Dayton, Ohio.*

Motto for Open Forum? Reader has suggestions

To the Register:

In reading one of the back numbers of the *Register* it occurred to me that the letters-to-the-editor column should have a slogan. The one suggested by that particular number was "Throw da bums out."

Of course that is out of keeping with the dignity of the magazine and is probably not in the public domain. On more sober reflection I would suggest, "Though I be a Unitarian and have not love, it profiteth nothing."

That might serve as a reminder to humanists who believe in man and poke fun at those things which many of their fellow men hold sacred; to liberals who insist, with a dogmatism a fundamentalist could envy, that others not believe those things which they do not believe; and those Channing Christians who believe in an omnipotent God and worry about what is going to happen to Him if they can't make others believe in Him.

Of course I know you can't really do it. Too many people would cancel subscriptions because you had quoted St. Paul instead of Confucius, thereby giving the wrong impression about the Unitarians. It is too bad that it wasn't Mohammed who said, "Love suffereth long and is kind." — HELEN M. MAC KENZIE, *Elyria, Ohio.*

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Shoals statement signers didn't promote humanism

To the Register:

May I assure Mr. Montrose (in reply to his letter in the June *Register*) that the Unitarian ministers who signed the Shoals Statement on Universal Religion in 1949-50 weren't promoting even "naïvely" "the advancement of humanism."

Mr. Montrose should note the "conservatism" of those who drew up the statement: Raymond B. Johnson, Leon C. Fay, Frank Edwin Smith, Robert C. Palmer, and I. There wasn't a humanist or near-humanist in the lot.

After canvassing all our ministers in the United States and Canada, we were dumfounded and delighted at the abundance of affirmative votes (258 yes; 64 no) and the diversified theologies of the signers. For example: Raymond B. Bragg, A. Powell Davies, Dale DeWitt, Donald Harrington, John Haynes Holmes, Walter D. Kring, Charles E. Park, Curtis W. Reese, Robert H. Schacht, Jr., and our famous historian, Earl Morse Wilbur.

When the signers of the Shoals statement affirmed their belief in "a universal church where theists, humanists, Christians, and Jews and all religious truth-seekers can come together, each contributing to the common enrichment of the church," they weren't afraid of Unitarian radicalism; they were trying, rather, to immunize our denomination against the ever-present and paralyzing germs of religious exclusiveness, in any form.

Wrote one signer: "Religion is as varied and rich as human nature. When Unitarianism gets to be inclusive instead of exclusive, we'll get somewhere. I'm a humanist, but if I can't have fellowship with a theist, I'm that much less a humanist. The same goes for the theist."

A wise and witty theist attached this notation to his vote: "Glad to sign with the understanding that I am free to be as much of a Christian as I choose . . . or to turn to Mohammedanism or Taoism or any other fancy variety if the urge should overtake me."

Perhaps I can best convince Mr. Montrose that our denomination is not on the road to negativism and futility by describing an experiment we conducted in the First Unitarian Church of Cleveland (Unitarian-Universalist) during my ministry there from 1919 to 1942.

Fortunately our bond of union, adopted in 1890, omitted all theological references to Jesus or the Deity, and stated simply that "we associate ourselves together as a religious society for the mutual helpfulness in right living and for the advancement of sound morals and pure religion in the community."

With this bond as a basis, our Sunday morning services were as universal in spirit as other forms of culture — the arts, sciences, and literature of the world. Both worship and sermon drew inspiration from Buddha, Confucius, Whitman, Emerson, Whitehead, Julian Huxley, and many others, as well as from Jewish and Christian scriptures.

And into our church came theists, humanists, agnostics, Christians, and Jews, plus plain Universalists and Unitarians (like me) who wanted no other label — "each contributing to the common enrichment of the church." No one dreamed of questioning the other fellow's right to intellectual self-determination.

The result: a large (1,500 members), enthusiastic, harmonious group, vigorously active in the community.

Dr. Robert Killam, that church's present minister, writes me that he and his congregation still hold these concepts of universal religion, and that the church continues to thrive. — DILWORTH LUPTON, *Clearwater, Fla.*

'Chosen-ness' must be rooted out at all costs

To the Register:

It need hardly be stressed that in our modern age no one can lay an exclusive claim to any gospel as the only true gospel or for any one as the only true prophet or the only Son of God transcending and towering above all others in the religious pantheon of the world.

A missionary who had newly arrived in a South Indian village asked a villager the way to the post office. The villager led him on the way. The missionary inquired from him if he had the keys to the kingdom of heaven Christianity alone possessed in all the world. Hearing such an astounding claim the villager burst out laughing and said: "Padre Saheb, you don't know even the way to the post office, so how can you conduct me to the heavenly kingdom and offer me its keys?"

That is the rationalist challenge to any absolute or supernaturalist claims on behalf of any religion in our contemporary scientific age.

In this context it is relevant to remark that we had a "World Conference of Religions" in New Delhi in November 1957. And among others Dr. S. Radhakrishnan made his unexceptionable observation as follows:

"If this conference makes you feel respectful towards other religions and other human beings and makes you feel that there are no chosen races, no chosen nations, and no chosen individuals but each one has in him the possibility of growing into the divine, it will have done a great work."

That emphasizes the paramount necessity of rooting out "chosen-ness" at all costs. And that is apparently what Unitarianism has been hammering at all throughout its history. We must not regard another as follower of a false creed but respect his inherent right "to grow into the divine" in his own way. All religions must be envisaged as diverse stairways or stepping-stones to God. As a western savant with Vedantic vision has projected the spiritual world of the future, "The noblest literature of the world will be its Bible — love and labour its holy sacraments — and instead of worshiping one savior, we will gladly build an altar in the heart for every one who has suffered for humanity."

If adherents of all creeds follow these elementary principles as cornerstones of religious co-existence, will not that contribute to the emerging unity of mankind and egalitarian values and help hasten the advent of millennium in our midst?—MULCHAND DEOMAL, *Surat, India.*

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EDITORIALS

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THE CHRISTMAS STORIES

The Christmas stories have been a source of difficulty for Unitarians for generations. The best evidence is the unsuccessful way in which we have tried to alter familiar carols in order to make them more acceptable to modern views of life.

Thus we have in *Hymns of the Spirit* two altered versions of "Silent Night" in which reference to the *virgin* has been omitted, though, curiously, the *angels* have been retained. But no matter. Whenever I have announced the carol in a church service, everyone sings the familiar "'Round yon virgin mother and child" anyway, and the mood is upset by the intrusion of unfamiliar words.

Our problem is principally one of the understanding of different kinds of language. the language of the Christmas stories is not that of literal description, but that of poetry, myth, and legend.

The stories do not tell us how or where Jesus was born. No one really knows, for at the time it was of no importance. He was one of thousands of babies born in poverty in an age in which the individual did not count for much. By the time the gospels were written, many years after his death, it is probable that no one remembered much about his birth.

What the Christmas stories do tell us is about the character of Jesus' life. They tell us what those who came after him thought about him as a man, a teacher, a great soul.

He was wonderful, so wonderful that at his birth the very angels of God came down. He was Love incarnate, so perfect in love that he must be all of the goodness that can be taken into a man. He was a miracle worker, so his birth must have been surrounded with miracles. He loved both rich and poor, so to his birth there came kings and wise men from foreign lands in the East and also humble, simple, dirt-encrusted shepherds from the surrounding hills where they had been sleeping beside their sheep. He loved all mankind, so one of the kings was Oriental and one was Negro. His message to men was one of peace and good will, so this must have been the song the angels sang when they came down to earth.

Thus, the Christmas stories, while not literally true, do tell us much that was deeply true about Jesus life. It is their very poetry which makes the Christmas festival so rich, so colorful, so endearing, so necessary to us as we come back to it year after year. They help us to feel the radiance of Jesus' goodness in ourselves.

Our need is not to alter the Christmas myths or carols, but rather to understand their special kind of truth and to help our children to understand their unique form of communication; to accept them for what they are, the efforts of generations of men who came after him to say what Jesus' life and message have meant to all generations of men. Once we understand this, we can sing the old familiar carols joyously without feeling the need to alter them.

This does not mean that we should not create new Christmas songs and carols, using the familiar music but creating new words. Marion Franklin Ham's glorious hymn, "Ring, O ring, ye Christmas Bells" to the tune of "Hark the Herald Angels Sing" is splendid, and we should have many more like it.

Christmas need not be an embarrassment for liberals, but a season of fullness of joy and enjoyment of celebration if the Christmas stories are kept and told for what they really are, the poetic expressions of generations which came after Jesus of the wonder and everlasting significance of his life.

DONALD HARRINGTON

A LATTER DAY LEGEND FOR CHRISTMAS

As Mary lay upon the straw
That strewed the humble stable's floor
Her fingers, idling in her rest,
Uncovered there a mouse's nest.
Now Mary did not call her spouse
With cries of "Joseph! Quick! A mouse!"
But graciously inclined her head
And to the trembling creature said,
"You, too, small sister, in the hay
Beside me with your babies lay?
Space and our times have made us kin.
No room for either in the inn."
She took a bundle at her side,
In clean, coarse-woven linen tied,
Drew forth a loaf home-baked and sweet
And broke and gave the mouse to eat.
Wonder touched mouse like a caress
At such uncommon gentleness.
All other women voiced their fear.
No ordinary woman here.
Mouse nibbled shyly at the crust
Then with her fear allayed by trust
Approached the mother of the Lord
And with her timid eyes adored.

ALICE COTTON DOLBEAR

MAN'S TRAGIC FATE

When a man dies who has lived creatively, one might speak these words at his funeral:

The death of a friend like ———— is a tragedy to which we cannot be indifferent. We feel the shock of it deeply, though we know that death is a common thing. This final quietness and emptiness is the last destiny of all living beings.

Given time enough, everyone succumbs. It is only a matter of months or years before our friends will gather to bid each of us a last fond goodby, to which you and I will then be wholly oblivious.

Death is, in a measure, socially beneficent, for the passing of the old makes room for the new. We can, of course, imagine a world in which men and women did not grow weak with age, but lived and flourished indefinitely. However, without successive generations and the annihilation of the unfit, mankind could never have evolved.

Thus the world we live in is one in which people will continue to grow old and die, and new generations will continue to take their places.

There may be worse things in life than death. Death is nothing. In it there can be no intrinsic evil. In life some men do disgraceful things, and it is better when the grave swallows up their mortal frame. Some innocent people suffer terrible agonies in their last illness, or earlier, and for them death may be a welcome release. If life is mostly pain and grief, then death, which is neither joy nor grief, is better.

The process of dying is often distressing. Death itself is not. For in it every grief has fled as irrevocably as every joy.

But so far as life is lived satisfactorily, so far as life is sweet, which it was for our friend, its lapse into nothingness is tragic. The sheer emptiness and negation of death tend to paralyze the soul in anticipation, because they destroy the soul utterly in consummation. In death all selfish purposes are defeated, and every man's purposes are partly selfish.

Nearly every man would like to live forever. He would like to have all people admire, honor, and obey him. But he cannot have all he wants. In this mortal life he enjoys many blessings, but they are all limited.

Man is not infinite. Time is infinite, not he. Man's knowledge is limited. His power is limited. And the span of his years is limited.

This is tragic. He must face tragedy at the end, as he has faced it all through life. Mature man knows that he must. He does not hide the truth from himself. Mature and enlightened man can usually meet his tragic fate without either falsification or spiritual hysterics. He can meet it with honesty, with defiance, with courage, with humor, with resignation, or with some combination of these. Especially can he do this when he knows that something which he values escapes the tragedy.

So far as man has hopes and purposes which are not selfish, the tragedy of his death is mitigated. Death still destroys the man, but it does not destroy everything that he cared about. Our friend was, in a measure, consoled before he died, partly because he knew that the living interests of others whom he loved both in his family and beyond it, would prosper after his death, and partly because of the creative and beneficent activities of his own life. Also he found consolation in the knowledge that some would remember with gratitude what he had done.

Thus, in a sense, he has the vicarious immortality of a continuing beneficent influence, and of fame.

In death man needs nothing. We who survive need many things. We need his present help. Many need his companionship. We and they have lost these irrevocably.

But we have not lost everything that partakes of him. We are still helped by what he was and what he did. We are inspired by the memories that we have of him. Many owe their larger values and achievements to his helpful influence.

It is fitting and honorable that we here express our admiration for him, and our sorrow at his passing; and also that we here re-dedicate ourselves to the ideals which he served.

GARDNER WILLIAMS

THE DECISION IS YOURS!

Manuals on merger go to Unitarians, Universalists; 'grass roots' opinion sought in plebiscite

By WILLIAM B. RICE
Chairman, Joint Merger Commission

The decision is yours!

Every minister and every clerk of all Unitarian and Universalist churches and fellowships have been sent a copy of the Joint Merger Committee's *Information Manual* and its accompanying *Study Guide*. Many churches and fellowships have asked for extra copies, some of them ordering as many as fifty sets.

Study groups have been set up by adult groups, denominational affairs committees, Alliances, etc., and everywhere tremendous interest is being demonstrated in the study of the material which has been prepared by the Joint Merger Committee.

The committee has sought to make it clear that it has never seen its function as that of "telling" the two denominations what to do about merger. All decisions, from the opinion plebiscites taken in parishes to the instructional votes called for at the Biennial Conference in October 1959 and the decisive votes in the legal meetings of the American Unitarian Association and the Universalist Church of America in May 1960, are your decisions, you who make up the churches and fellowships which send delegates to the denominational meetings.

It's a "grass roots" decision

Individual laymen or ministers, denominational executives, board members are all free to speak their minds pro and con — we hope after study and careful thought — but they have no more power over the final decisions than you. If ever the two denominations make a truly "grass roots" decision, this will be it!

As our *Information Manual* indicates, there have been votes in the past and various committees have been ordered to make studies and reports, but to date, neither body is committed to any specific step. The time for decision is now, and the decision is all yours.

In Detroit in 1955, the resolution setting up your Joint Merger Commission was passed. Then in May 1956, the AUA spelled out more specifically what it felt were the duties and obligations of the Joint Merger Committee. We have followed our instructions as closely and carefully as possible. We not only have given an outline plan of a possible merger, but we have given possible alternatives. We have also employed the services of a competent research firm which specializes in the study of our type of religious-educational-charitable organization.

We appreciate that no other previous committee was given the money, the opportunity, and the time in which to prepare a study of the resources of the two denominations. It has been our privilege to work closely with the staffs of both headquarters, and they and all the constituent and affiliated bodies and officers have been most helpful and co-operative.

We believe that we have boiled down, condensed, sifted out, and prepared as concise and clear a summary of the pertinent facts as ever has been assembled. To the best of our knowledge, the facts are a true picture of the situation at the time we went to press.

All of us on the committee are men and women of long acquaintance with denominational affairs, but we have been impressed by the fact that not only did we learn much that was new to us about our sister denomination, but also we were able to look at our own denomination from a new and informative point of view. We have hidden nothing, avoided no weaknesses, blown up no strengths.

It would be impossible to assemble so much material without making mistakes in judgment, and errors in fact, and had we had unlimited funds and ample time, we could have prepared an immense and interesting document with less chance of error. However, we wanted to prepare a plain, straightforward study for you to read, digest, appraise, and use in your parish deliberations. We think that you have what you need.

Your opinion, advice are wanted

Now we want your opinion and advice. *First:* really study the *Information Manual* with the help of the *Study Guide*. This is too serious a matter to discuss pro or con at a parish meeting when no one has given sober study to the germane facts beforehand. We suggest at least eight meetings of small groups, so large churches may have a dozen groups working at the same time. Let us know how you are going at the study. Let us have reports on your study sessions. Work at it. The future course of liberal religion will depend upon your informed opinion.

Incidentally, the *Information Manual* contains not only outline histories of the Unitarian and Universalist churches, but also the *Study Guide* includes excellent bibliographies, and this year we may see a tremendous increase in the number of truly informed liberals. We believe the material will be a stimulus to increased church membership. Use it with new people as well as the old stand-bys.

Full parish reports are sought

Second: call a parish meeting at which the plebiscite report form at the back of the *Study Guide* will be used as a guide to the order of business. Tell us how you feel after you have really studied and appraised the situation. A simple "yes" or "no" vote will not be as helpful as a careful outline of exactly how you think we should proceed. We are depending upon you to conduct a true plebiscite which will guide us in our next step.

After April 15, 1959, when the plebiscite reports are in our hands, we will tabulate and analyze them as quickly as possible. This will take time, but we hope to return our report on the plebiscite to all churches and fellowships in June.

Our report will contain the recommendations in regard to merger or alternatives which we believe the plebiscite returns indicate to be your considered opinion. You will have until the biennial meeting in October 1959 to consider our report, which will be presented to the AUA and the UCA then assembled for action on merger. There will be general and group discussion and then, if necessary, a revision of our report to the voting bodies.

This sounds complicated, but actually we go along step by step, as you direct us.

True representation needed

The voting bodies at the biennial meeting should be truly representative of both denominations, and they will be if each church and fellowship sends every delegate to which it is entitled. They will tell us what we are to do next — be it merger, no merger, or one of the alternatives.

Our work will not be ended. We will have to prepare a final plebiscite to be taken

(Continued on page 27)

Joint Merger Commission
309 Washington Street
Wellesley Hills 81, Massachusetts

Please send to

Name_____

Address_____

_____copies of the *Information Manual and Study Guide* (75¢ — single set; 10 or more — 50¢ each). All orders must be accompanied by check or cash.

FRANKLY SPEAKING

LAYING THE RIGHT FOUNDATION

I am writing this brief message from a patio in Palo Alto. We have just been to visit the beautiful buildings of Leland Stanford University and to observe the world famous Ford Foundation Center for Behavioral Studies. Not facetiously, but frankly speaking, my already prejudiced presidential mind jumps to the question of why Unitarians behave as they do, and why in Portland, Maine, and Portland, Oregon, and in Charleston, South Carolina, and San Diego, California, there seems to be new life and hope among us.

I have been questioned lately as to what has occasioned our Unitarian expansion of the last decade or so, and what is the secret of our current confidence in ourselves and in the future. I don't know whether forces at work in the world have awakened and challenged us to action, or whether a genius or power within ourselves, without outward stimulation, has suddenly come alive.

Almost all religious movements in America are growing, even rapidly, but our denomination last year added the unprecedented net sum of seven thousand persons to its total membership. This meant nearly a seven per cent increase, which is far above the continental average, and far ahead of most religious bodies. I am concerned that as we grow in numbers, we shall grow even more in depth of sentiment and conviction, or reach even higher in spiritual aspiration and ethical resolution.

After seeing several new church building plants just now, I am impressed and even inspired by so material a thing as our monetary strength and genuine determination. And, as the possibilities are so evident in countless communities, I am keenly concerned that from coast to coast this year, our over-all United Unitarian Appeal shall receive the support that will enable our denominational agencies to do the work that needs to be done.

Very near our headquarters building there is an orthodox church with a budget of well over $400,000, of which $150,000 is allocated to missions. The people of this church believe in their gospel, but I don't think it compares with the good news that we proclaim. I know of no faith more heartening and no cause more essential to democracy and freedom and peace than ours, and I am persuaded that, knowing the need and the opportunity, Unitarians all over this land will be eager to give generously in the coming months for the advancement of our faith.

One large church that I visited the day before yesterday was initiating a special budget campaign, and the minister announced that Unitarians in America are pretty well agreed that five per cent of one's income, before taxes, for the church is a fair standard to aim at. I am not sure that such an agreement exists, but I believe that Unitarians can and will give what they know is required to make our religion, locally, nationally, and universally the influence that it ought to be in our time.

In another year we shall be in the midst of a long overdue major Unitarian Development Campaign. This year we must lay the right foundation (as I have concurred heartily with O. T. Gilmore and his board of the United Unitarian Appeal) by giving to that regular annual fund, not until it hurts, but beyond that, until it renders us real satisfaction and joy.

I know that money is only incidental to our progress, but frankly speaking, if we aren't ready to give this, we won't give very much else, either. Unitarianism is on the march. May those who believe in it signalize their belief in all the ways at their command in the months that lie ahead. Even San Francisco's Golden Gate is small compared with the door of opportunity that is opened to us at this hour if we will take advantage of it.

I hope the Behavioral Studies Center would say of us that we act as if we had an indispensable role to play for all mankind, and a profoundly precious purpose to pursue, because, confidentially, we do.

DANA MCLEAN GREELEY

NEWS OF THE UNITARIAN WORLD

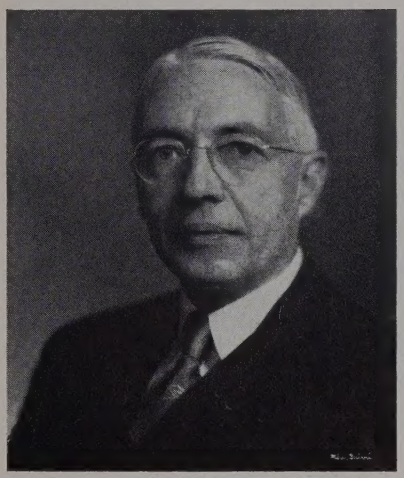
PERCIVAL BRUNDAGE NAMED GENERAL CHAIRMAN FOR UNITARIAN DEVELOPMENT FUND CAMPAIGN

Percival F. Brundage of Montclair, New Jersey, former director of the United States Bureau of the Budget and partner in the accounting firm of Price, Waterhouse & Company, has been named general chairman of a forthcoming nationwide Unitarian Development Fund campaign.

Announcement of Mr. Brundage's acceptance was made by the president and the board of directors of the American Unitarian Association following the recommendation of the Unitarian Development Fund Committee which has been studying the basic needs of the denomination for some sixteen months.

The Development Fund effort, the first such special campaign for the entire denomination in thirty-eight years, will seek funds for five major needs of the Unitarian movement: the ministry, service to fellowships, the church building loan fund, programs on college campuses, and information and education services. While the funds will be sought within a relatively short period, they will be expended over a period of years.

Mr. Brundage, a leading Unitarian layman who has served the denomination in several capacities in the past, has been a partner in Price, Waterhouse & Company since 1930. He was called by the President to serve the Bureau of the Budget in 1954, and retired from its directorship this year. He has been a member of the board of directors of the American Unitarian Association and of the Unitarian Service Committee, and was national chairman of USC's fund raising appeal. He is a graduate of Harvard College (1914), and New York University gave him an honorary degree several years ago.



Percival F. Brundage

"Astonishing growth" is noted

The Development Fund Committee, created by the AUA annual meeting in 1957 and given a green light last May to organize a nationwide campaign, has pointed to the "astonishing growth" of the Unitarian movement in the past ten years.

While conceding that growth has been common to almost all denominations in the same period, the committee stated that only "interest in Unitarianism itself" can be responsible for the exceptional proportional increase which has outstripped that of other religious groups.

In a decade, the denominational membership has grown from 71,000 to 111,000, a 56 per cent increase. Church school enrollment has grown much faster: from 23,245 to 59,032, a rise of 154 per cent.

However, during the same ten years, the ranks of the Unitarian ministry increased by only 58 persons, and a substantial number of ministers is nearing retirement age. This Autumn there were 33 churches and 20 fellowships looking for ministers, and several churches had had vacant pulpits for many months. A share of the Development Fund will be devoted to strengthening the nationwide efforts to train and recruit ministers.

Another share of the fund will be used to aid the fellowship movement. The first fellowship was established ten years ago, and today there are about 250. However, lack of staff and time has seriously crippled efforts to develop fully the interest of lay groups, and insufficient organizational work has resulted in the failure of a number of fellowships which had been launched initially with enthusiasm and which might have made real contributions to the liberal religious movement.

Building loan fund handicapped

The building loan fund, established in 1925 and later augmented to provide both interest-free and interest-bearing loans to individual churches faced with construction needs, is handicapped by insufficient capital and has had to limit loans to $20,000, a sum which the committee has termed "patently inadequate" for many churches.

The college campus program is designed to fill the special needs of students who are often at "the age of disillusionment."

"It sometimes happens that a young person from a churchless home, conscious of an unfulfilled need, seeks out a religious affiliation," the committee stated. "Unitarianism — if he knows about it and it is available — frequently is the answer. Wherever there are nearby Unitarian churches, they are willing to undertake special programs on college and university campuses, but the lack of funds makes these enterprises impossible or ineffective in instances."

Support of an expanded program of information and education would make possible a more completely staffed, better equipped, and more amply budgeted news and information service; more publications and communications aids of all kinds; and more adequate funds for a program of education within the denomination — the latter aimed at informing Unitarians about the nature, diversity, services, and program of the Unitarian movement.

The campaign will be carried on at several levels, Mr. Brundage said, including a national advance gifts phase, special gifts solicitation, and a general contributions appeal through the local churches.

While the development program is a special one-time campaign for special needs and is thus distinctly separate from the annual United Unitarian Appeal for continuing denominational needs, the Development Fund Committee will work closely with UUA leaders to avoid conflicts of time and effort, Mr. Brundage said.

An executive committee of laymen and a committee of ministers are being formed to advise and help in the campaign.

GREELEY, GILES TO SPEAK ON CBS

Dr. Dana M. Greeley, president of the American Unitarian Association, and Dr. Philip R. Giles, general superintendent of the Universalist Church of America, will speak on the coast-to-coast CBS network "Church of the Air" Sunday, December 7, from 9:30 to 10 a.m., eastern standard time.

This will be the first time that the two denominational officials have spoken to the continent in the same broadcast.

Honor will be given to the tenth anniversary of the Universal Declaration of Human Rights which will be celebrated around the world on Human Rights Day, December 10. An anthem written for the continental competition of the Religious Arts Guild's observance of the anniversary will be sung for the first time in the network program.

Liberal churches have been asked to tune in the broadcast and establish "radio seminars" to discuss the broadcast in coffee hour sessions.

The December 7 radio program is part of the "Pioneer for Human Rights" project initiated as a fiftieth anniversary feature of the Unitarian Fellowship for Social Justice, with the co-operation of the Department of Adult Programs of the Council of Liberal Churches (Universalist-Unitarian), Inc.

Churches and fellowships have been urged to establish "pioneer projects" to observe the anniversary and plan social action programs in 1959.

The Rev. Charles A. Engvall, Medford, Massachusetts, of the UFSJ; Royal Cloyd of the CLC; and Mrs. Elvira K. Fradkin, representative of the CLC to the United Nations, have planned the Human Rights Day project.

IDEA OF 'ONE BROTHERHOOD FOR ALL' PERVADES FOUR-DAY UNI-UNI SEMINAR ON UNITED NATIONS

As "citizens of the world" for three days, one hundred twenty-four delegates to the Universalist-Unitarian Seminar on the United Nations October 13 through 16 in New York City steeped themselves in the information and friendship offered by representatives of many nations.

The seminar featured numerous prominent speakers and as many as nine lectures a day. Registration tripled that of last year.

Delegates shared the exhilaration and stimulation of the idea of one brotherhood of all mankind. Such a feeling was prevalent and contagious about the United Nations buildings, the World Affairs Center, and the Unitarian churches in which seminar activities were held.

An outstanding lecture was delivered by one of this country's leaders in the cause of world brotherhood, Mrs. Eleanor Roosevelt, who told of a recent trip to Russia. Her particular interest there was to study the treatment of handicapped and emotionally disturbed children. Her findings gave the delegates cause to reflect.

Mrs. Roosevelt cited examples of fine care of handicapped children and of early discovery and treatment of emotionally disturbed children. She said that as far as she could learn, there never were more than four patients assigned to one attendant in a mental hospital, and that each attendant was carefully trained.

Answering a query, Mrs. Roosevelt said she believes the United States will have to recognize Red China, and suggested that in the current Far Eastern crisis, Red China may be the tail that is wagging the Russian dog. She said she favors an interchange of ideas with Red China in the United Nations.

At the time of the seminar, the Middle Eastern crisis was in focus. Delegates from Lebanon, Iran, Pakistan, Israel, and India presented varied and sometimes conflicting views of the crisis. Delegates from Israel and Lebanon would not appear on the same program, but were heard separately.

Dr. Michael Kidron of Israel cited four causes of Middle Eastern difficulties: the present clash of East and West; the clash of Arabs against the West, dating back to the Crusades; ancient rivalry of Arab with Arab; and the clash of Arabs with Israel. The latter clash, he said, results from the grudge which Arabs bear for the loss of the 800,000 square miles of territory that is Israel. He said he believes the Arabs could absorb the refugees.

Dr. Karim Askoul of Lebanon, however, emphasized that Israel had not kept within the borders prescribed by the United Nations; that Arabs could not be full citizens in Israel if they wished; and accused Israel of using force, bearing ill will, and desiring to be an exclusive society. He saw the rise of Arab nationalism as a result of the conflict with Israel.

A session with the Indian delegation produced the following ideas: that India is not neutral in the sense of remaining apart from the affairs of the world, but rather that she prefers to use her good offices to relieve tension, wherever it exists. An Indian delegate drew laughter when he likened a certain Indian group to Unitarianism in that it is "a movement, not a religion."

Roger Baldwin, former president of the American Civil Liberties Union, spoke with hope about the future, declaring that almost every country pays at least lip service to the idea of brotherhood, and that many nations act on the principle. This, he said, never has happened before.

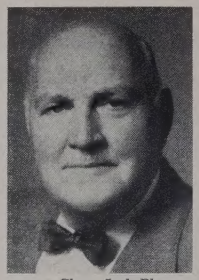
The delegate from Ghana, the Honorable Mr. Bawumia, won the hearts of the delegates with his account of the status of his country and its hopes for the future.

BEVERELY CASSARA

MRS. ROOSEVELT ADDRESSES SEMINAR: Principal speaker at a dinner meeting at the recent United Nations Seminar in New York City was Mrs. Eleanor Roosevelt, shown at the speakers' table at Community Church. Also shown are (left to right) Mrs. Elvira K. Fradkin, non-governmental representative of the Council of Liberal Churches (Universalist-Unitarian), Inc., to the UN; the Rev. John Farmakis, Stamford, Connecticut; and Royal Cloyd, director of the Adult Programs Department, CLC. Also at the table, but not in the picture, was Dr. Dale DeWitt, Middle Atlantic States regional director.

COMMISSION MEMBER DIES

Death of Kenneth McDougall, Wellesley Hills, Massachusetts, a member of the Joint Commission on Merger, has resulted in the fourth change in the commission's personnel since it was established in 1955 at the joint biennial meeting of the American Unitarian Association and the Universalist Church of America.



Chase Ltd. Photo
McDOUGALL

William B. Norris, Cleveland, Ohio, has been appointed by a vote of the AUA executive committee to succeed Mr. McDougall as a member of the commission, Dr. William B. Rice, commission chairman announced.

Mr. McDougall succeeded Judge Charles S. Bolster, resigned, in February 1957. Other changes include appointment of the Rev. Raymond C. Hopkins in October 1957 to succeed the Rev. Robert S. Wolley, resigned, and of Robert McLaughlin, to replace the Rev. Carleton M. Fisher, who resigned in November 1957 after he became president of the UCA.

Original members of the commission still serving include Dr. Max A. Kapp, Dr. Robert Killam, Lloyd Luther, Mrs. Virginia McGill, Wilson C. Piper, Alan F. Sawyer, the Rev. Harry B. Scholefield, and the Rev. Carl Westman.

Mr. McDougall, 63, died August 14 after a brief illness. Active in civic and church affairs, he had served the Unitarian Laymen's League nine years, first as secretary for the Middle Atlantic area and later as administrative vice-president at the league's Boston headquarters. He had served as chairman of the AUA business committee and for several terms as chairman of the standing committee of the Unitarian Society of Wellesley Hills.

Born in Marblehead, Massachusetts, Mr. McDougall spent his youth at Franklin, New Hampshire, where his father, the Rev. Henry Clay McDougall, was minister of the Unitarian church.

Mr. McDougall had been executive manager for many years of the Savings Banks Association of Massachusetts. He was affiliated with and active in numerous banking and trade organizations. He was a veteran of World War I.

Services were held in the Wellesley Hills church.

UFSJ SETS WORKSHOP DATES

The 1959 National Workshop for Religious Liberals will be held March 9 through 11 at All Souls Unitarian Church, Washington, D. C., under the sponsorship of the Unitarian Fellowship for Social Justice.

Dates of the second annual workshop were announced by J. Ray Shute, UFSJ president. Mrs. A. Powell Davies is chairman of the UFSJ legislative committee, which is planning the event. Other members are Mrs. Paul Blanshard, Mrs. Paul Douglas, Mrs. Charles W. Tobey, Kenneth Birkhead, Ted Silvey, the Rev. Ross Weston, and Mrs. Richard Neuberger and the Rev. Ernest Sommerfeld as consultants.

NEW ESSEX HALL DEDICATED

English Unitarians dedicated a new national headquarters building in London, October 25. The building, Essex Hall, houses the offices of the General Assembly of Unitarian and Free Christian Churches.

The new Essex Hall replaces the previous headquarters of the assembly, destroyed by a flying bomb in July, 1944. The building originally was the Essex Street Chapel in 1778, and was transformed into denominational headquarters in 1885.

Dr. Dana McLean Greeley, president of the American Unitarian Association; Judge Lawrence G. Brooks, chairman of the board of the AUA; the Rev. Walter Donald Kring, secretary of the AUA; and Dr. Ernest W. Kuebler, president of the International Association for Liberal Christianity and Religious Freedom and administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., attended the dedication services.

USC SUGGESTIONS INVITED

A special study committee of the Unitarian Service Committee, which is surveying the USC program, administration, and fund-raising procedures, has invited ideas and suggestions from Unitarian ministers and other interested persons on any matters relating to the USC, Dr. Harry C. Meserve, chairman, reported.

Letters may be addressed to Dr. Meserve at Room 5600, 30 Rockefeller Plaza, New York 20, New York.

Establishment of the study committee was voted at the annual meeting of the USC last May. It is to take its recommendations to the USC board of directors. Dr. Meserve reported the committee had held three meetings.

Committee members include Dr. Alex Burgess, Providence, R. I.; Nathaniel Harris, Boston; David C. Crockett, Boston; Samuel Lane, New York City; the Rev. John G. MacKinnon, Wilmington, Del.; and Dr. Daniel Cheever, Cambridge, Mass.

USC OF CANADA SEEKS FUNDS

The Unitarian Service Committee of Canada is conducting a drive for $200,000, its greatest campaign since the founding of the organization in 1945.

Funds from the drive will go to support the committee's fifty relief and rehabilitation projects in eleven countries, Dr. Lotta Hitschmanova, executive director, reported.

In addition to funds, the committee also is collecting warm clothing, layettes, and sweaters during its campaign. It has pledged 25,000 layettes for Arab refugee babies to UNRWA (United Nations Relief and Works Agency for Palestine Refugees in the Near East) and 25,000 pull-overs for Korean orphans.

The campaign of the USC of Canada, a non-denominational organization, has the indorsement of John Diefenbaker, prime minister of Canada. The Canadian government has placed large amounts of surplus skimmed milk powder at the disposal of the committee and more than 200,000 pounds have been shipped for mass feeding programs in Asia and Europe.

Washington Post Photo

CHURCH EVACUATED: Young people attending a leadership training conference at the Arlington, Virginia, Unitarian church leave the building after an anonymous phone caller threatened to bomb it during Sunday services, October 19.

BOMB THREAT

VIRGINIA CHURCH CANCELS SERVICE TO SAFEGUARD LIVES OF 525 PERSONS

An anonymous bomb threat forced the Unitarian Church of Arlington, Virginia, to cancel one of its Sunday services in October. The threat came by telephone shortly before an anti-segregation rabbi was to deliver the second of two sermons.

The Rev. Ross Allen Weston, minister of the church, said that the congregation would not permit itself to be intimidated by the threat. Following the incident, he said the rabbi "will come back next Sunday, and if the same thing happens, he will come back the following Sunday."

Rabbi Emmet A. Frank of Alexandria, Virginia, had addressed the 9:15 A.M. service on Reform Judaism. His sermon was titled "Walking Humbly With God." He was waiting to address the 11:15 A.M. service when the telephone threat was received by Ann Bowen, church secretary.

A man warned her: "Clear the church. We're going to bomb it." He hung up immediately.

The congregation, two hundred children and three hundred twenty-five adults, left the building quietly so that police could search for a bomb. None was found.

Earlier in the week, Mr. Weston and three other Unitarian ministers of northern Virginia had issued a statement condemning the "architects of massive resistance and the supporters of racial bigotry" as the "real culprits" in a rash of public school, church, and synagogue bombings in the South.

Mr. Weston, together with the Rev. Ernest H. Sommerfeld, Alexandria, and the Rev. Edward L. Ericson, Vienna, had stated: "We believe that those who encourage defiance of the federal law and who in the name of segregation incite race hatred are responsible for these expressions of lawlessness and hatred. The spokesmen of massive resistance profess opposition to violence but the defiant and inflammatory nature of their stand encourages and abets fanaticism and acts of destruction on the part of irresponsible elements in the population."

Mr. Weston reported that on the Monday following the threat he received numerous telephone calls from residents and other churches of the Arlington area. All supported the church. Many expressed bewilderment at the threat.

The church was given police protection after the threat.

The church was host that weekend to seventy-five teen-agers attending a leadership training conference sponsored by the Middle Atlantic Federation of Liberal Religious Youth (Universalist-Unitarian). Mr. Weston's Saturday theme talk to the group had been on the necessity of religious liberals taking a positive stand during racial crises in the South.

CHURCH FIRST TO BUY SCROLL

A Dead Sea Scroll containing a flawless copy of what is believed to be the earliest Hebrew version of the Ten Commandments extant has been purchased by the Unitarian Church of All Souls in New York City. It is the first Dead Sea Scroll to be acquired by any church in the world.

The scroll will remain in the Palestine Archaeological Museum at Jerusalem, Jordan. It will be available to the world's biblical experts and scholars as "The All Souls Deuteronomy."

The parchment was purchased with an anonymous gift of "several thousand dollars."

All Souls Deuteronomy is described by Yusef Saad, curator of the Palestine Archaeological Museum, as "the finest single piece from otherwise fragmentary biblical materials of Cave IV. Four columns of 12 lines are completely without lacuma [blemishes or missing letters], a fifth column is intact, and a sixth fragmentary column exists. To be sure, the original manuscript probably contained in the neighborhood of 50 columns, but to have a continuous text over a considerable portion of important material is most gratifying. Every word of Chapter 5, including an interesting variant form of the Ten Commandments, is found in the extant text. There are also parts of Chapter 6 and especially 8 in the scroll."

"It will be immensely interesting to view the translation of the commandments, a variant form, written at the dawn of the Christian era and which Jesus himself could have read," the Reverend Walter Donald Kring, minister of All Souls church, stated.

The purchase was made after Dr. Frank M. Cross, Jr., professor of Old Testament at Harvard University and a member of the international group translating the scrolls, gave two lectures at All Souls church last spring. He indicated that new fragments of Cave IV had appeared on the market. He had some funds available but they were insufficient to purchase all the material. Scrolls are unearthed and put on the market by Bedouin natives of the area.

One of the church members with a deep interest in archaeology gave a large sum to buy what was thought would be only small fragments of manuscripts. The money was cabled to Dr. Cross in July. On behalf of the Palestine Archaeological Museum he and Pere de Vaux, a Roman Catholic scholar, negotiated the purchase.

TV FOR OVERFLOW CROWDS

Closed circuit television is being used by the First Unitarian Church of Dallas, Texas, to accommodate overflow crowds at Sunday services.

Members of the congregation who can not be seated in the main hall may watch the services on television in the chapel.

Initial response to the system was enthusiastic. "We could hear much better," said one man. "We'll be able to tune out the choir if it flats," said another. One added hopefully that it might be possible to tune out the collection!

COMMUNITY COLLEGE, INITIATED BY UNITARIAN MINISTER, OFFERS POSSIBLE SOLUTION TO OVERCROWDING PROBLEM

PETERBOROUGH, NEW HAMPSHIRE — The number of students working for college degrees in the United States is expected to double. Facilities for the new surge of students must be found by an already overcrowded college system. If the present university system is not expanded, many qualified young men and women may find themselves unable to enter college.

One possible solution to the problem was launched in October under the leadership of the Rev. David B. Parke, minister of the Unitarian church of Peterborough, New Hampshire. Mr. Parke's proposal is a series of "community colleges" — institutions located in the public school buildings of an area but serving high school and college graduates.

"I regard it as a possible pattern to meet the tremendous needs in college enrollment of the next 25 years," Mr. Parke stated at the opening of Monadnock Community College in Peterborough, October 6.

Suggestion made to editor

Mr. Parke's idea for a community college originally was suggested in a letter to the editor of the Peterborough *Transcript* in August 1957. As he envisioned it, the college initially would serve adults in the area wishing college-level training in liberal arts and technical subjects. Later it could be expanded to serve high school graduates seeking college degrees.

Central to the community college idea were the facilities of a large public school in Peterborough. "It lies unused for as many hours every day as it is used, and for two months in the summer," Mr. Parke stated in his letter. "It could be used productively and profitably if a community college, beginning with a 13th and 14th grade and offering selected adult courses, could occupy it in addition to the grade school and high school."

His idea caught on. A public meeting to discuss the plan was called. A study committee was appointed.

Throughout the planning of the college, the committee worked closely with the Extension Department of the University of New Hampshire and the civic leaders of the community.

A newspaper poll conducted in June 1958 indicated that business subjects were the most desired. Next most popular were psychology, philosophy, and Greek and Roman civilization.

Committee plans courses

With that information, the committee planned courses to begin in the Fall of 1958, using the facilities of the Peterborough school. Twelve courses were planned, two of them leading to college credit at the University of New Hampshire through its extension service.

The college was inaugurated by a series of three public lectures. The lecturers — Dr. Harlow Shapley, internationally famous astronomer and lecturer in cosmography at Harvard University; Dr. Hudson Hoagland, director of the Worcester Foundation for Experimental Biology; and Dr. Edward Eddy, vice-president of the University of New Hampshire — were enthusiastically received.

At the opening of the college year, the planning committee formed a corporation and elected officers, with Mr. Parke serving as president. Other officers are Paul C. Cummings, Jr., vice-president; Mrs. Donald W. Brous, secretary; Thomas S. Nichols, Jr., treasurer; and Lester Aldrich, registrar.

With 109 students registered at the opening of classes, the first semester of Monadnock Community College seemed assured of success.

Other churches could follow

"There is no reason why other Unitarian churches in other parts of the country could not do the same thing, and take the lead in pioneering a solution to the higher educ- circulate in the area. Second, he stated that opening of the college.

He explained that two guides were central to the planning of such a college. First, the planners had worked slowly and allowed plenty of time for the idea of a college to circulate in the area. Second, he stated that all plans for the college had been kept informal, flexible, and designed to meet the particular needs of the area.

Mr. Parke noted that there are three solutions to the present need of space for higher education. One is expansion of present facilities. Another is creation of new ones, as in the Massachusetts plan for new city colleges. "A third is the one we are trying here," he said, "of regional colleges operated, staffed, and serving the needs of the area."

He added that community colleges could be launched with very little money; "we started ours for about $250."

Courses taught by residents

All of the six courses finally offered by Monadnock Community College during its fall semester are taught by residents of the Peterborough area. Introduction to Philosophy is taught by the Rev. A. L. Kershaw, a Congregational minister in Peterborough. Grace Hadley Billings, formerly an instructor of Greek and Latin at Mt. Holyoke College and now a resident of nearby Hancock, teaches Greek. Dr. Joel Hayden, formerly a teacher at Antioch College, teaches Russian. Basic Accounting is taught by Fred A. Ramey, Jr., head of the Commercial Department at the Keene, New Hampshire, High School. A credit course in psychological development is taught by Dr. Paul McIntire of the University of New Hampshire. Another credit course, Business Management, is taught by William Austin, 3rd, a business executive who resides in Peterborough. Production Management and Control is taught by Andrew Sutherland, another business executive who lives near Peterborough.

"There are people who want to take courses, and there are others who can give them," stated Mr. Parke, concluding his description of the college. "All the college is, is placing these together."

ROBERT B. JOHNSON

STUDENTS REGISTER AT MONADNOCK COMMUNITY COLLEGE

At the opening of Monadnock Community College in Peterborough, New Hampshire, students (upper left) register with Thomas S. Nichols (writing), treasurer of the college, and Asahel Otley, assistant director of the University of New Hampshire Extension Service. The initial meeting of classes followed registration. Typical of the classes held were Greek I (upper right), taught by Grace Hadley Billings (standing); and Introduction to Philosophy (center, left and right), taught by the Rev. A. L. Kershaw. Elected as officers of the college were (lower left, left to right) Lester Aldrich, registrar; Paul Cummings, Jr., vice president; the Rev. David B. Parke, president; and Mrs. Donald W. Brous, secretary. Following the classes, faculty and friends of the college met to discuss its future (lower right). Shown talking are Dr. Thomas H. Billings (left), and Senator and Mrs. Robert English.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

THE GIFT AND THE GIVER

I give you my hand!
I give you my love more precious than money;
I give you myself before preaching or law.

Walt Whitman

Like unto a cloud that giveth forth rain
And filleth the heights and depths with waters,
Such is the man who, compassionate to all creatures,
Scattereth wide his bounty with joy and pride,
And saith, "Share! Share with me!"

Iti-vuttaka

It is only giving that stimulates. Impart as much as you can of your own spiritual being to those who are on the road with you, and accept as something precious what comes back to you from them.

Albert Schweitzer

The tree bears not fruit for itself, nor for itself does the stream collect its waters; for the good of others does the sage appear.

Sikh Saying

Large rivers, great trees, wholesome plants, and richly endowed persons are not born for themselves, but to be of service to others.

Hindu Saying

Though the place be small where love abides, ample is it above kingdoms; though it be a desert, through it runs the river of paradise, and there are the enchanted flowers.

Sufi Saying

Seek not your own life, for that is death, but seek how best and most joyfully you can give your own life away; and every morning fresh life shall come to you from over the hills.

Edward Carpenter

The only gift is a portion of thyself.
A man's biography is conveyed in his gift.
We can receive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow.
Generosity does not consist in giving money or money's worth. We owe to man, man.
The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him.

Ralph Waldo Emerson

For You, at Christmas and Throughout the Year

There is nothing I can give you which you do not have. But there is much, very much, that, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in today. Take heaven!

No peace lies in the future which is not hidden in this present instant. Take peace !

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly, or heavy, or hard. Remove the covering, and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the unseen hand that brings it to you.

Our joys, too, conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty — beneath its covering — that you will find earth but cloaks your heaven. Courage then to claim it, that is all! But courage you have; and the knowledge that we are pilgrims together, wending through unknown country home.

And so, at this time, I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever, the day break and the shadows flee away.

Fra Giovanni

For the Gift of Love

O God,
We thank thee for human love,
where, at its best, in selfless caring,
the divine shines through the human.

We pray this day:
For the joy of thy presence
in the holiness of love;
For the blessing of thy presence
in work done for the sake of love;
For the radiance of thy presence
in shared response to beauty;
For the redemptive grace of thy presence
in love's power to transfigure and to heal.

Give us to seek everywhere
and in all life
the glory of thy presence,
made known to us
in the love of truth
and in the truth of love.
Amen.

What's Christmas?

A time to share our faith with the ancients as solstice brings returning life

By PETER B. PUTNAM

This year, our children will have their first Christmas without Santa Claus. This is not to say that they have lost faith or that, like an American Scrooge, I mean to drive him from our household. It is only that we are spending the winter in Austria, where he has no place in the Christmas mythology.

My wife and I have been wondering how the change will affect them. Perhaps they will feel some of the confusion of my own early Christmases. Those were American in setting, and Santa had his place, but thanks to my mother's family background, the German *Christkind* was almost equally important.

An atmosphere of mystery

As the great day approached, the family gathered at my grandfather's house on Riverside Drive in an atmosphere fragrant with mystery.

The gloomily formal, brocaded, petit-pointed parlor on the second floor was the center of attraction for us children. Heavy curtains had been drawn across the arched doorway. The secrecy was so complete that we never caught so much as an advance glimpse of the tree, which had been smuggled in before our arrival.

Grownups wearing conspiratorial smiles carried packages and cartons through the curtains, but even when there were no sounds of backstage voices or footsteps, we sensed a mysterious presence behind the silent folds. Who was it? Santa Claus? One of his brownie helpers? Kris Kringle? The *Christkind?* The Ghost of Christmas Past? We did not know.

Tension becomes unbearable

By the afternoon of the twenty-fourth, the tension had become so unbearable that my brother and I were sent to a matinee on Broadway. It was dark when we returned. We bathed, changed into pajamas and bathrobes, and ate our supper on trays in the fifth floor bedroom. Then we waited.

Peter B. Putnam, widely known author and a member of the Unitarian Church of Princeton, New Jersey, is also president of the United Unitarian Appeal this year. He reports that a nationally circulated magazine rejected this article because it cast doubt on the belief that December 25 is Jesus' birthdate.

I remember the view from the window overlooking the drive one snowy Christmas Eve. The gently falling flakes flashed white in the glare of street lamps and automobile headlights. Across the Hudson, the yellow bulbs of the Linit sign spelled out their flickering message: THE TIME NOW IS: A moment of blackness. 5:27. At 5:30 exactly, we heard the ringing of the little dinner bell that was the signal.

We thundered down three flights of stairs to where the grownups waited. The curtains had been drawn aside, and the room was in darkness except for the tree lights glowing softly in the deep green of the branches. From its place of honor at the top of the tree, the old-fashioned *Christkind* gazed wistfully down at us, while my grandfather, with a smile, a mustache, and a baritone voice that made him seem the embodiment of Santa Claus, led the family, twelve to fifteen strong, in a chorus of *"Tannenbaum."*

Dualism remains unsolved

My enchantment was complete, but I never quite succeeded in resolving the dualism between Santa Claus and the *Christkind.* Even after I had learned that *Christkind* meant, literally, "Christ child," I did not identify it with the infant Jesus. It seemed, rather, a half-pagan sprite, an elfin Christmas fairy — winged, delicate, beautiful, hovering like a Germanic version of Peter Pan high above the manger, while the dazzling star of Bethlehem on its forehead lighted the night sky.

The *Christkind* had none of the material solidity of the fat bearded old gentleman in the red suit and stout boots. It brought no presents. It had no laugh. Its voice was in the tinkle of silver bells.

What had this ephemeral German winter fairy to do with the boisterous American toy manufacturer? Or what had either to do with the birth of Jesus?

The passage of the years had blurred these questions until the prospect of the children's Austrian Christmas brought them sharply into focus. I mentioned them to an anthropologist friend and he lent me a book with the provocative title, *4,000 Years of Christmas,* by Earl W. Count.

I was fascinated by it. It raised and answered so many questions that I felt equal to the challenge of the children's curiosity. Rashly, I asked what they would like to know about Christmas?

"Simple" questions prove difficult

Most of their questions had two dimensions: the one, so flatly simple as to seem superficial; the other, vertically penetrating. Take, for example, our ten-year-old Barbara's opening query: "Pop, why do we have Christmas in the winter, when Bethlehem is a place where it hardly ever snows?"

Simple? It would have been easy enough to answer that Christmas was Jesus' birthday. It was harder to explain the anthropologist's point of view. The Gospels give no precise date for the Nativity, and Dr. Count pointed out that Christians themselves did not generally agree on December 25 until the middle of the fourth century. Barbara's question might better be translated as "Why is Christmas a winter festival?" or even as "Is Christmas a winter festival?"

In a way, it is. There were spring festivals before there was an Easter, harvest festivals before there was a Thanksgiving. Paradoxically, Christmas was celebrated as a season more than two thousand years before it came into its Christian legacy.

To many ancient peoples, the approach of winter was an ominous time. As days grew ever shorter and nights longer, the

sun, source of all life, seemed to them to be dying. When the passage of the winter solstice demonstrated its renewal, they expressed their joy in carnival rejoicing, including the exchange of gifts, feasts, singing, processions of lights, ceremonial bonfires, and perhaps even the burning of the Yule log.

The Romans first incorrectly calculated December 25 as the shortest day of the year and made it sacred to their Saturnalia. Only much later did the Christian church determine it as the birthday of the Savior. In short, to answer Barbara's question as simply as possible, the holiday season that has become Christmas originally began as a winter festival, and some of its pagan roots survive.

Why does Mary have a halo?

But this was only the prologue to the story I wanted to tell. A question from Brock opened the first chapter of the Christian text: "Why do pictures and creches of Mary and Jesus show her with a halo, too?"

Another simple one. Mary wears a halo because she is the mother of God. But to leave it at that is to allow our adult familiarity with the details of the birth story to obscure what a truly remarkable concept the "mother of God" is.

It is the great genius of Christianity that it combines the human and the divine in a union that appeals to the heart as well as to the head. Like Brock, many early Christians found it difficult to grasp. Slow centuries were required to hammer out and understand the theology that ultimately crowned a poor Jewish peasant as the queen of heaven.

The halo on Mary's head goes far beyond mere theology. In the birth story, uncounted generations of peasant women who could neither read nor write, but who had known the joy and pain of childbearing, could identify their personal experience with that of the Madonna, could share her tranquil triumph in motherhood, and feel compassion in their knowledge of the terrible and glorious fate that awaited the tender infant in her arms.

In a sense, the Nativity is relived vicariously with every human birth. The mother is quick to sense her newborn baby's mysterious kinship with divinity, and her husband may be pardoned for the illusion of a halo around that mother's head.

Origin of the Christmas gift

I had known the illusion myself, and was fumbling for the words with which to explain it to the children when I was interrupted by another question. This one came from Gerry, our youngest: "Why do we get presents at Christmas?"

Even this was less obvious than it sounded. Certainly, it is natural, in an outpouring of gratitude, to wish to give and receive material symbols of a higher spiritual joy, but why do we not do the same at Easter or Epiphany, which are ranked above Christmas in importance on the church calendar? I did not know the answer.

Instead, I told the children of an old Germanic custom known as the "Christ's foot." The term was used to describe a little present given to each child of a family at the birth of a new baby, and there is poetry in the thought that our modern Christmas presents are a kind of "Christ's foot," gifts to each member of the human family on the birthday anniversary of the divine Son of Man.

"Where do Christmas trees come from? My cross-examination was getting easier. The children had seen the towering Maypoles raised in the squares of Austrian villages, so they were not surprised to hear that decorated trees once had been part of other festivals, including New Year's and Palm Sunday.

As a survival of primitive tree worship, northern peoples long have regarded the evergreen as a symbol of returning Spring and a charm against the demons of frost and snow. Even as you read these lines, devout Tirolean peasants will be casting out the evil spirits of Winter from their houses and barns with the smoke of burning juniper and a few drops of holy water.

The Christmas tree represents a similar marriage of Christian and pagan notions. There have been many variations in its usage, but its origin is certainly Germanic, and German immigrants probably brought it to the United States.

"Where did Santa come from?"

The inevitable question remained: "Where did Santa Claus come from?"

It is a far cry from the original St. Nicholas to our modern Santa Claus. We know little about his life, and many of his legendary exploits have nothing to do with Christmas. He died December 6, 326, after many years as archbishop in the seaport town of Myra, in Asia Minor, and since has become the patron saint of travelers, merchants, pirates, unmarried girls, and innumerable churches and places.

One of the early legends tells of a poor man who had no dowry for his three marriageable daughters. His poverty was so great that there seemed no alternative but to sell the girls into slavery.

Passing below their window one day, the good archbishop overheard them lamenting their fate and determined to help them. Three separate nights, he returned under cover of darkness, keeping himself well hidden, and threw a bag of gold into each of the girls' windows. With the dowries, they soon were happily wedded.

Originally, the tale linked St. Nicholas with his patronage of unmarried girls, but it also showed him, like our modern Santa Claus, coming late at night, and in secret, to bring gifts to deserving young people.

Other legends later made St. Nicholas a favorite with medieval children in monastery schools. On his day, December 6, they held ceremonial processions and pageants. Eventually, those and related holiday festivities were extended over the entire three weeks ending December 27, the anniversary of Herod's slaughter of the innocents.

At last, then, more than a thousand years after the birth of Christ, St. Nicholas, children, and Christmas were linked in a time roughly coinciding with the old pagan winter festivals.

The archbishop of Asia Minor has continued to undergo evolutionary mutations through the years. In northern

(Continued on page 21)

HYMN FOR CHRISTMAS

The manger bed, the shepherd's fear
As lighted heavens sing,
The star that draws the wise men east
To kneel before a king,
Are pageantry and poetry;
With universal art,
They start a tide of Christmas joy
That overflows the heart.

Sing "peace on earth; goodwill to men,"
And question not the way
Those blessed words first came to man;
What matters that today?
For Christmas, heart-time that it is,
Must use a poem's art,
Revealing truth in ancient ways
To mind by way of heart.

Remember, too, the deeper truth
That Christmas would not be
Did not the core of Christmas prose
Inspire the poetry;
For fact it is that Jesus lived
And man will never cease
To thank his Maker for each life
That teaches ways of peace.

Accept the poetry, adore
A wondrous child at birth,
But oh, keep Christmas all your life
As Jesus lived on earth:
Prose at the heart of poetry
Affirming without fear
The Fatherhood and brotherhood
Of God and man right here!

KATHERINE WENSBERG

The liberal tradition claims – John Milton!

Champion of individual liberty also defended principle of religious freedom

By JOHN M. MORRIS

John Milton is remembered as pamphleteer of the ill-fated British revolution and as the blind poet whose *Paradise Lost* attempted to "justify the ways of God to men." Although today we recall Milton as a passionate defender of individual liberty, we may find it strange to think of him as a religious liberal, as well. On the 350th anniversary of Milton's birth, December 9, 1608, let us reclaim for the liberal religious tradition one of its pioneers.

Many of Milton's writings are familiar to our churches. His tract on freedom of the press *(Areopagitica)* is one of those classic expressions that is recited, in solo or in chorus, from every liberal pulpit in the land.

Milton, in 1644, held the humanist's faith in the power of reason to guide men's actions. Recalling the apostle Paul's admonition to "prove [i.e.] test all things, hold fast that which is good," Milton insisted that "knowledge cannot defile . . . if the will and conscience be not defiled." If we do not trust men to use their own minds, how in the world can we find trustworthy censors?

Maintained man is born free

His defense of the principle of religious freedom is no less memorable. Above all, he maintained that man was born free. As he wrote later in *Christian Doctrine,* "the gift of reason has been implanted in all, by which they may of themselves resist bad desires." To take from a man the ability to choose is to reduce him to a subhuman level. He becomes a sheep, not a man. There is no virtue in being a sheep; there is only dullness and apathy.

The real heretic is not the non-conformist; he is the man who lets others think for him. "A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy."

Milton proclaimed what the modern Unitarian terms "discipleship to advancing truth." "To be still searching what we know not by what we know, still closing up truth to truth as we find it . . . this is the golden rule in theology as well as arithmetic. . . . "Let [truth] and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter?"

The Rev. John M. Morris has been minister at The Unitarian Church in Quincy, Illinois, the past two years. Previously, he was assistant minister and interim minister at the First Unitarian Church of San Diego, California. This is the first article Mr. Morris has written for the Register.

Milton had the opportunity to put his principles into practice. After the Cromwellian revolution of 1649, he was appointed editor of the official government journal, with right to license the printing of books. In this role, he permitted the publication of the forbidden Socinian (Polish Unitarian) catechism. Questioned about his stamp of approval on such flagrant heresies, Milton said simply that he did not believe in prohibiting books.

Controversy over the proper relationship of church and state is not a modern phenomenon; Milton fought bitterly with Cromwell on this very point. Cromwell favored the principle of "multiple establishments," wherein freedom of religion was assured by government support of several churches (Roman Catholic, Jewish, and Unitarian being principal exceptions). The fiercely independent Milton had only scorn for the idea of a state-supported clergy.

John Milton

Milton remained loyal to Cromwell to the bitter end, barely escaping execution by the restored monarchy. Then, without government duties to distract him, he set to work on his long-delayed epic of the Christian faith.

Paradise Lost is regarded as the one English epic fit to stand beside the work of Homer and Dante, but not as a landmark of liberalism. The English critic Walter Raleigh called it "a monument to dead ideas." Others from Samuel Johnson to T. S. Eliot and Ezra Pound have complained about its poetry and theology.

Yet the poem was liberal within the context of its time. The great themes of liberalism were there, though muted. In contrast with the Calvinist picture of man totally controlled by God, Milton upheld man's freedom. Adam and his descendants had the power to choose between good and evil; man was "not overruled by fate."

The religion of Eden embodied Milton's ideal of utter simplicity. Creeds, rituals, and formal prayers were conspicuously absent; no churchly hierarchy stood between man and his religion. There was even a liberal moral to the scene in which an angel sat down to eat breakfast with Adam. For Milton, there was no dividing line between spiritual and material beings. He believed in a single-story universe and, therefore, expected angels to have digestive systems like men. Although he believed in angels, Milton was a materialist, and his materialism was curiously modern — he held that all matter was a form of energy.

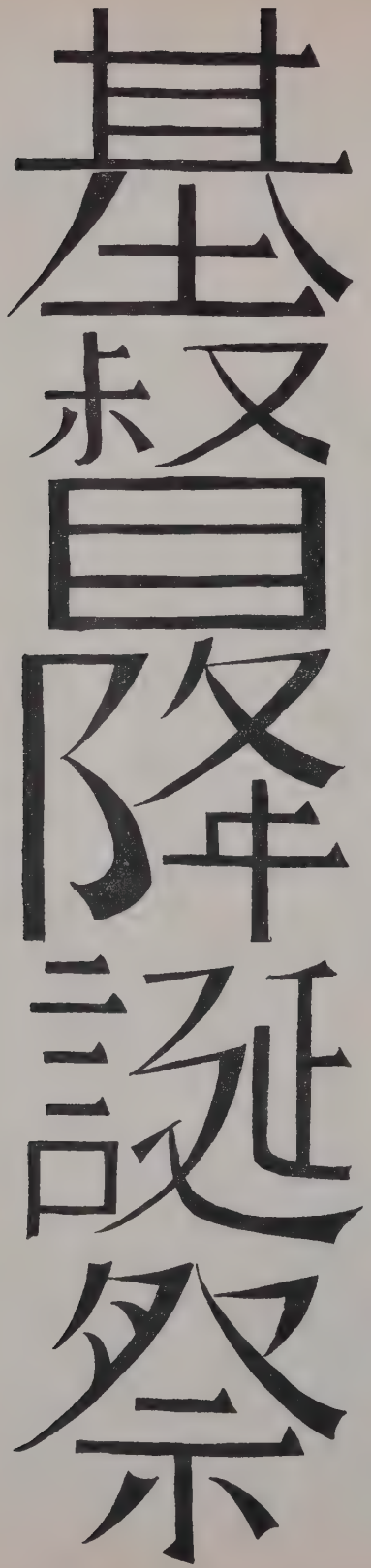
Milton rejected completely the orthodox doctrine of the Trinity. Like the Arians, Milton considered the Son of God strictly subordinate to the Father. God did not *have* to have a son; as might be expected of an omnipotent father, it was a case of planned parenthood.

Arians left behind

In the sequel, *Paradise Regained,* Milton was no longer even an Arian; his theology was typically Unitarian. Christ was a human being, the "perfect Man," called the Son of God because of his merit, earning salvation for men through his "God-like office." No other Unitarian of the seventeenth century held a more radical doctrine than this.

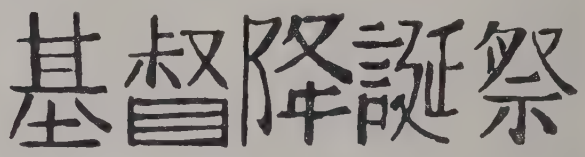
The liberal doctrines embodied in *Paradise Lost* were disguised by the structure of the poem. The language was archaic for its time, and the story ap-

(Continued on page 21)



It was so cold the snow squeaked as Professor Stone walked up the hill from the university to his home. He was late for supper, having spent longer in the library than he expected. Turning the corner to his home, he noticed lights and many cars parked around the house. *Then,* he remembered! His wife was having a Christmas party. He should have been home hours ago.

Professor Stone entered the basement door, kicked off his rubbers, hung his overcoat on a nail, slipped up the stairs into the kitchen, and tried to appear as if he had been at the party all along. Almost immediately someone cried, "Here he is!" *"Open it! open it!"* And others tugged and pulled the professor into the dining room — into the dining room and up to the table, on which sat a rather large and somewhat odd-looking package.



The dean said, "Careful, Stone. I want those Japanese stamps."

The professor looked at the package. In the corner were many beautiful stamps — Japanese stamps. Cutting them out with his pen knife, he handed them to the dean. "You know," said the professor, "I think this is from that Japanese student we had last year. I seem to remember he was going to send me something."

"Open it, open it!" the guests cried.

Inside the heavy brown paper was a white package, tied with a broad white ribbon. "What a beautiful silk ribbon!" someone said. "May I have it?"

And the professor's wife said, "Be careful unwrapping that, dear, I want the rice paper."

As the professor handed the ribbon to the person who wanted it, he said, "That Japanese student said his father worked for the Emperor and could send me . . ." The sentence went unfinished, for under the rice paper there was a beautiful lacquered box painted with many gay scenes.

"What a splendid example of Japanese art!" someone said. "Perhaps you will lend it to the museum?" And the professor said, "Sure. It wasn't a box the boy was going to send. I think it was . . ."

"Open it! Open it!" they cried.

Opening the lacquered box, the professor drew out a large roll of beautifully patterned silk. "Oh my," his wife said, "how lovely! There's enough here for draperies!"

"It wasn't silk," the professor said. "It was something of the Emperor's. It was . . ."

基督降誕祭

"Careful how you unroll that," someone said. "There's a box in it."

"So there was! A carved ebony box. The professor stood up on a chair. Holding the box high in the air, he announced, "I am going to keep this box, for, though it isn't the gift, I know what's in it. It's tea! Our Japanese student said his father, who works for the Emperor of Japan, would send me some of the Emperor's own tea." Opening the box, the professor showed his guests the inside — which seemed full of tea.

"It's just time for tea!" said the professor's wife. "I'll make you some Emperor's tea." She did this, and when each guest had a cup, they all tasted together. It was — awful! Each, to be polite, drank; and each, to be polite, asked for more.

The professor's wife dipped into the ebony box. But what was this? There was something buried in the box — something hard. Digging in, she found a small, exquisite ivory box, and in the ivory box — *tea!* This tea smelled wonderful, and this tea tasted — well, no one had ever tasted such good tea.

基督降誕祭

Far off in Japan, when the student's father told him of the kind professor, the Emperor agreed that a gift should be sent, and he ordered his chamberlain to deliver tea to the student's father.

The chamberlain thought, "What an exquisite gift. I must put it in an appropriate box." So he took a beautiful ivory box from his own home and in it put the tea.

The student's father took the ivory box and, saying to himself, "Such a gift must be protected with great care," he placed the ivory box in his favorite ebony box and filled up all the empty space with dried mulberry leaves.

The student's wife wrapped the ebony box in yards and yards of patterned silk, thinking, "Even this is not good enough for a gift of the Emperor's tea!"

And the student put the bundle of silk in his finest lacquered box. Handing it to his servant he said, "This is a package of the Emperor's tea. Send it with great care to Professor Stone."

Knowing how precious the gift was, the servant wrapped the lacquered box in rice paper and tied it with his own white silk ribbon.

At the post office he said to the postman, "Think of it! This is a gift of the Emperor's tea for a professor in America!"

The postman picked the most beautiful stamps for the package — a valuable package, full of many charming things.

But the essence of the gift was the Emperor's tea.

And so it is with the gay, lovely wrappings that the minds of men have put around the precious gem of Christmas. Each of us must unwrap the gift for himself, careful not to mistake the one for the other.

基督降誕祭

Dr. Harold S. Stewart, member of the Unitarian Church of Montgomery County, Bethesda, Maryland, told the story of the Emperor's tea as a junior sermon in the church's school of religion last year.

The calligraphy by Jack Jackson, assistant in the art department of the Library of the Boston Athenæum, is the Japanese word for Christmas — literally, "the festival of the birth of Christ."

A British sea captain discovers Channing

Visit to Boston in 1827 leaves Tory puzzled about Unitarian 'democracy of religion'

By LESTER MONDALE

As the sun was dropping behind the range of hills through which they had passed on their way from Worcester, Captain Basil Hall, together with his young wife, Margaret Hunter Hall, and his two-year-old daughter, Eliza, "came in sight of the goodly city of Boston . . . the great northern rival to the Port of New York."

He commented on the "high moslem-looking dome in the centre of the town . . . we were still in time to enjoy about ten minutes' illumination of the numerous spires, and other high buildings, ranges of streets, and long bridges, three or four in number which connect several distinct ranges of suburbs with the peninsula upon which this beautiful town is built." That was October 6, 1827.

Hall continues: "As our object on arriving at any place was always to see, as soon as possible, whatever was most remarkable, we gladly availed ourselves of a friend's convoy to one of the Unitarian churches, on . . . Sunday the seventh of October, when a celebrated champion of these [Unitarian] doctrines was to preach." The name of this champion, withheld by Hall, appeared in the letters of Mrs. Hall to her sister, Jane, in England. He was of course, Channing.

Hall finds Channing remarkable

That Channing was a worthy "remarkable," Hall left no doubt in the extended comments following in his fascinating, but little known three volumes of *Travels In America,* published in England in 1829. Hall, sea captain of the Royal Navy and gentleman, had arrived in New York the seventeenth of April. Previous to his coming to Boston, he had traveled by steam packet north on the Hudson to West Point and Albany, and thence westward by stage through cities rising from a wilderness of virgin forest—Schenectady, Rochester, Niagara.

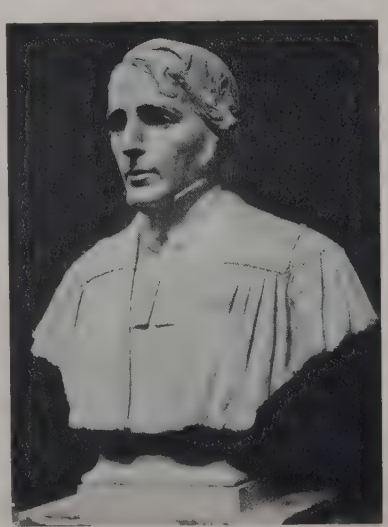
At every stop he included among the remarkables prisons, schools, hospitals for the insane, legislative chambers, courts. Everywhere, he and Mrs. Hall were feted by the notables and the social elite. This included mayors; governors of states; in the White House, John Quincy Adams, and in Boston, his son Charles Adams; Daniel Webster, Colonel Perkins, Channing. In her close-up of Dr. Channing, Mrs. Hall wrote her sister, ". . . altho' small in all his proportions . . . [he] . . . is nevertheless a very striking person, and the combing of his hair over his left eyebrow lends considerable addition to the expression of his countenance."

The Rev. Lester Mondale, Unitarian minister and leader of the Philadelphia Ethical Society, is the author of two Beacon Press books, The Unitarian Way of Life *and* Values in World Religions. *This article is one chapter of a proposed "Beacon Paperback" volume.*

The second revolution

The full import of the captain's extended comments on Channing's eloquence, on the man himself, as well as on his Unitarianism as the "democracy of religion," can be appreciated only when viewed in the total setting of the impact made by our burgeoning democracy upon this keen and scientific minded Tory of Tories. America at that moment was enjoying — and enjoying is only a mild word for it — the exhilaration and excitement of what was described in contemporary newspapers as the "Second American Revolution." Hall wrote of it:

> *"I am confirmed in my opinion upon this point, by the admission of every American I have conversed with, that there is not a single instance in the whole period of their forty years' history, in which any power once given to the people has ever been got back again. This holds good in small as well as great matters. It is triumphantly announced by the democrats, and is admitted, in sorrow, by those persons who deprecate, but with vain bitterness of spirit, the resistless progress of the popular deluge, which threatens to obliterate so much that, in former days, was considered great and good in their country.*
>
> *"The only hope of the few remaining outcast Federalists . . . lies in the future crop which is to arise when the present torrent of democracy has retired, and left the political soil of their country not less rich than before, in all essentials to national greatness, but with a totally different species of tillage to call these resources into being. In the meantime, there is no denying — and in fact all parties agree — that the actual, practical, efficient government of the country, has got into the hands of the population at large, who have no mind to quit their grasp, and who, as I have before observed, having no neighbors to interfere with them, are at full liberty to carry on this great political experiment, as they call it, undisturbed in their wide field, and far from the embarrassments of European interests."*



William Ellery Channing

The zest of the successful colonial revolution of '76, with its repudiation of the monarchy, was still much in evidence, as Hall observed repeatedly with chagrin. Add to this zest the intoxication of the Jeffersonian-Jacksonian democratic-agrarian-industrial revolution, and one can understand why people everywhere bombarded Hall:

> *"Don't you think this is a wonderful country? Don't you allow that we deserve great credit for what we are doing? Do not we resemble the old country much more than you expected? Had you any idea of finding us so far advanced? Are not the western parts of our state improving very rapidly? Is not our canal the finest work in the world? Don't you admit that we are becoming a great nation? What do you think of us on the whole?"*

Whenever Hall's reply was not "one of unqualified praise, a certain painful

degree of dissatisfaction was produced." To faint praise or criticism the American responded typically with, "Ah, sir . . . I see that no foreigner can ever be made to understand our character."

About this character there was, as is the case in every revolution at its height, a mystical quality that was incomprehensible-to-ridiculous to the outsider. Viewed through this mystical haze, the old order, as Hall observed from American ideas of England, was monstrous. "At first," he wrote, "I was surprised at the profundity of their ignorance on this subject. . . . The Americans . . . very stoutly, and I am sure with sincerity, assert their claims to infallibility on this point, and accordingly, they receive, with undisguised incredulity, the more correct accounts, which a personal familiarity with both countries enables foreigners to furnish." Hall's difficulties can be paralleled only by those of the present day American trying to communicate through the mystical haze of the latest in revolutions with the Russians.

In Canada, where the fever of revolution had not spread, Hall found things markedly different:

> *"They are as kind to their guests . . . without insisting upon having every thing viewed* coleur de rose. . . . *Nor does it seem to Canadians, as it always does to those of their neighbors, that there is any thing peculiar, or mysterious, or difficult to understand about their character. With Americans . . . there is always a solemn sort of enigmatical assumption of the intricacy and transcendent grandeur of their whole system, not to be comprehended by weak European minds."*

The paradox of slavery

He was appalled by the paradox of slavery in a supposedly free country. In New York, where this institution had only recently been abolished, he visited an integrated school. From the teacher he learned that Negro and white children are equal intellectually.

> *"As they played together, and studied together, the blacks were not made to feel any of those distinctions by which in after life their spirits were sure to be crushed down . . . let a negro be ever so industrious or well-informed, still he seems stamped for degradation, and thus has little or no fair chance amongst the whites, who will neither trust him, nor allow of his trusting them. Thus mutual confidence, which is the most important link of civil society, is broken; and when that is the case, there remains, I fear, no other method of attaching to its interests a class so circumstanced, between whom and the whites all fellow-feeling is inevitably prevented from growing up."*

DAYS OF 1827 WERE SAILING DAYS: Sailing vessels such as the Atlas (above) plied the seas in 1827, when Basil Hall, a British sea captain, was gathering material for his book, Travels in America. *This oil painting by W. J. Huggins, reproduced in* The Golden Age of Sail, *by Frank C. Bowen, is used by courtesy of the Boston Athenaeum.*

Slave auctions, steamboating on the Mississippi, Niagara, Lake George, the Erie Canal, the Stockbridge (Massachusetts) cattle show, the unequal status of women, Philadelphia's "Wister parties" and pillaged Independence Hall, Congress, the White House with its bare plaster walls, Baltimore.

Nowhere was he more puzzled than in church in Boston listening to Channing. The eminent preacher urged upon his listeners that they exert "their own powers, and their own knowledge, towards the formation of a religious sentiment for themselves. . . ."

> *"The truth is,"* Hall commented, *"independent thinkers, on any subject, are not so easily made as this discourse seemed to imply; and fortunately it happens, that it is least of all on subjects connected with the foundations of religion that men are inclined, even if they had it in their power, to make an exception to this rule. In proportion, therefore, as this circle of Liberal Christians is extended, so, I suspect, will increase the number of those who, as they either cannot, or do not choose to take the matter into their own hands, will freely give the reins of their imagination into those of any preacher who, as in the present instance, from his pre-eminent talents, disinterestedness, and virtuous life, may seem competent to guide, or at all events to please them; while, in point of fact, their religious thoughts and opinions, however they may have strayed from the faith of their fathers, are not one whit more independent than before."*
>
> *"I have perhaps dwelt on this subject longer than at first view may appear necessary; and most assuredly, I should not have entered upon it at all, had I not been forcibly struck with an important analogy between the doctrines of this Liberal Christianity, and those principles of government which have gained, by gradual advances, the entire political ascendency in America. Unitarianism, as I heard it laid down at Boston . . . may, I conceive, fairly be called, without any thing disrespectful, the Democracy of Religion; for while it affects to teach men entire mental independence, it disentangles them totally from that allegiance and reliance on the minds of all those who believe in his divinity, as the surest, indeed the only solid groundwork of their hopes; whereas the doctrines referred to above, send us back, in a vicious circle of unsubstantial reasonings, to the shallow fountains of our own unassisted thoughts, for what certainly cannot be found*

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The Christian Amendment

Perennial amendment gains support, threatens religious freedom

By HAROLD R. RAFTON

Is the Roman Catholic effort to obtain public funds for parochial schools the only threat to separation of church and state? Before answering, consider the drive of a Protestant group for a "Christian amendment" to our Constitution.

From headquarters in Pittsburgh, Pennsylvania, the group publishes *The Christian Patriot,* and claims to use the facilities of 150 or more radio stations to promote its cause. Five of its six officers are clergymen.

The Christian Amendment Movement was founded in 1946 and has introduced bills embodying the amendment into Congress each year since. The most recent bill, Senate Joint Resolution 112 of the first session of the Eighty-fifth Congress, went before the Senate Committee on the Judiciary.

"Jesus Christ, Saviour . . . of nations"

The provisions of the bill follow:

"SECTION 1. *This Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God.*

"SEC. 2. *This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage.*

SEC. 3. *Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended.*"

The movement asserts that the amendment would provide "a Christian foundation for our government . . . will enable church and state to work together for public righteousness . . . will give support to Christian political leaders . . . [and] will improve conditions for all our citizens, regardless of religious profession." Unfortunately, sincerity and good intentions are no guarantee of good results.

Mr. Rafton is the author of "Beacon Reference Series" pamphlets, The Roman Catholic Church and Democracy *and* What Do Roman Catholic Colleges Teach, *as well as of articles previously published in the* Register. *He is a vice-president of the American Humanist Association.*

Indeed, a careful analysis reveals that the amendment, if enacted, would have results nothing short of catastrophic.

Christianity official religion

The amendment would set up Christianity—more precisely, orthodox or evangelical Christianity—as our official religion. Where a country has an official religion, all non-adherents of that religion are relegated in practice to the status of second-class citizens.

Section 1 reads: "This Nation devoutly recognizes the authority and law of Jesus Christ. . . ." As Jesus Christ is no longer living, his "authority" could be exerted only through an agency acting on his behalf—our government. Since our government possesses no codified religious information, it would have to rely upon the leaders of the various Christian sects for information as to the nature of the authority of Jesus Christ to be devoutly recognized, and as to the steps necessary to establish this devout recognition. This would change our government into a theocracy, where the clergy, not the people, would dictate what was to be law.

Furthermore, there are more than two hundred fifty recognized Christian sects, each with a different concept of the precise extent and nature of the authority of Jesus Christ, and how it should be recognized. A decision would have to be made by the Supreme Court as to which concept was the correct one, thus providing an "establishment of religion" in contravention and nullification of the First Amendment.

"In full cognizance of our Judaeo-Mohammedo - Shinto - Buddho - Zorastreo - Mithro - Christian heritage . . . ."

Papal claim to authority

A further complication might arise in that one Christian church, the Roman Catholic, asserts that the authority of Jesus Christ was given to the apostle Peter and passed from him through its line of popes to the present day. Thus the Roman Catholic claim is that the pope alone on this earth possesses the authority of Jesus Christ and the sole right to exercise it. While such claim would not be binding upon the Supreme Court at present, nevertheless, if the Roman Catholic church should secure as its adherents the majority of the voters of the United States, a Supreme Court favorable to its doctrine would be inevitable.

A ruling in favor of the papal claim, based on our constitutional recognition of the authority of Jesus Christ, would act to constitute the pope as the supreme head of our government. That would nullify the system of checks and balances set up in our Constitution and be a direct combination of church and state.

As to the "law of Jesus Christ," this must be determined by reference to the New Testament. But *which* translation or edition of the New Testament shall be used? While these do not vary greatly, they are sufficiently different that many Christian sects do not accept or use those accepted and used by others. There again the Supreme Court would have to decide, thus establishing the claims of one sect over another.

Jesus Christ is credited with many teachings in the New Testament. Under the amendment, we would immediately recognize *all* of His teachings as our law, regardless of any conflict with our present laws. While some of the law of Jesus Christ is consistent with our legal code and our present-day living and ethical conduct, other parts differ radically and would be disruptive, impractical, and unworkable, for example:

1. Equal pay for unequal work, Matt. 20:1-16;
2. corporal punishment for unfaithful servants, Luke 12:47;
3. a man who marries a divorced woman commits adultery, Matt. 5:32;
4. no oath may be taken, Matt. 5:34-37;
5. prayer may be conducted only in secret, Matt. 6:5, 6;
6. planning for the future is discouraged, Matt. 6:25-34;

7. the followers of Jesus are required to hate and leave their families, Luke 14:26, 27;
8. the rich are condemned merely because they are rich, Luke 6:24;
9. unbelievers shall be damned, Mark 16:16;
10. the followers of Jesus were communists, Acts 2:44-45, and 4:32, 34, 35.

The above list, by no means complete, shows that recognition of the law of Jesus Christ would result in mistreating labor, in changing our marriage laws, in disrupting our court procedure, in interfering with our religious practices, in bringing about economic chaos and social upheaval, in class discrimination, in religious intolerance, and in replacing our democracy with theocratic communism.

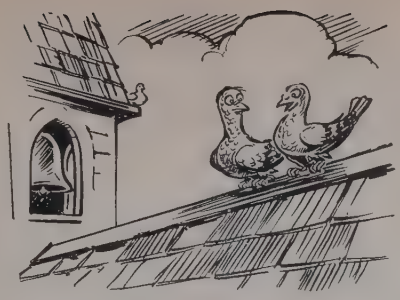
Furthermore, the Roman Catholic church possesses a complete set of laws known as Canon Law. These laws were decreed by ecclesiastical authority, claimed to stem from the authority of Jesus Christ. Were the pope, under the circumstances postulated previously, to come into power in the United States, the authoritarian Canon Law would replace any other law, thus abrogating much of our present code.

Sections 1 and 2 incompatible

Section 2 purports to prevent interpretation of Section 1 so as not to establish any particular religion or to change any of the rights guaranteed by the First Amendment. It is evident that it would be impossible to enforce Section 1 without nullifying Section 2, or to enforce Section 2 without nullifying Section 1.

Although it is obvious that our Constitution should have the complete loyalty of all Americans, Section 3 would provide exemption for those whose religious scruples "prevent them from giving unqualified allegiance to the Constitution as herein amended." This would mean Christians not of orthodox or evangelical persuasion, as well as people of non-Christian sects and atheists. Is it wise to create conditions whereby a large group of citizens is permitted to refuse to accord "unqualified allegiance" to our Constitution? Definitely not!

Section 3 is not a protection for those who are dissenters because of religious scruples, but rather only a permissive right to Congress, which it may or may not exercise "in such cases as it may deem proper." This destroys the equality of all our citizens before the law and leaves it to the whim of Congress under changing conditions to grant such relief. In effect, this section does not amend our Constitution; it nullifies, if indeed does not completely abrogate, all present sections and amendments relating to religious rights and freedoms.



"No, they're much too liberal to sing hymns with tunes."

I do not pretend that the above is by any means a complete analysis of the proposed amendment and its effect, but I submit that enough has been brought out to convince reasonable persons that Senate Joint Resolution 112 should be rejected and promptly consigned to oblivion. If the reader agrees with me, he may make his sentiments known by writing to the Senate Committee on the Judiciary, Senate Office Building, Washington, D.C.

What's Christmas?

(Continued from page 14)

Europe, he was dressed in a broad-brimmed hat and mounted on a white steed to make his annual rounds with four companions — the *Christkind,* St. Peter, an angel, and his brother Rupert, who carried a bundle of switches for the naughty children. In America, he became scarcely recognizable as St. Nick, a jolly old elf with a miniature sleigh and eight tiny reindeer, filling stockings on the night before Christmas rather than December 6.

Of recent years, he has been so thoroughly streamlined, motorized, and neon-lighted that parents may be less inclined to answer where Santa Claus came from than to ask where he is going. Yet this is merely another act in the continually changing drama that has kept Christmas alive in the hearts of many, differing peoples over the centuries.

But what is Christmas?

The interrogation was over, and I had finished my answers when I was reminded of the first question any of the children had asked me about Christmas. It came from two-year-old Brock, and it was the simplest of all.

"What's Christmas, Papa?" he asked.

I cannot remember what I answered. What could I have answered? Christmas is far more than an old pagan winter festival, for Christianity has transformed it, but it is more than the birthday of Christ, too. It is more than a children's holiday, a family celebration, or a round of neighborhood parties.

It is part of all those things. It is a time to feel, with our pagan ancestors, a grateful appreciation for the bounty of nature as the passage of the winter solstice brings the planet once more into the cycle of returning warmth and life. It is a time to share, with the early Christians, a faith in that message of love and pain that sprang from the manger in Bethlehem. It is a time, as human beings, to embrace our children, our families, and the whole family of man in sympathy for its sorrows, joy for its successes, and hope for its unfulfilled aspirations.

What's Christmas?

Like any of the direct, clear-eyed questions with which children embarrass their elders, it is unanswerable, but amid all the bustle and confusion of the season, it is still a good one to be asking ourselves.

Liberal tradition claims Milton

(Continued from page 15)

peared as a myth, embodying ideas that Milton, himself, was discarding. His mature beliefs were kept secret until 150 years after his death. Not until 1825, with the discovery of *Christian Doctrine,* was Milton revealed as one of the most independent of religious pioneers.

That statement of faith was far too radical to appear during his lifetime. Milton knew that publication of his religious views would throw his political cause into disrepute, so he sacrificed to expediency. So sharp was his break from tradition that one critic, J. M. Murry, claimed that "Milton's Protestant theology ended in a complete emancipation from Christianity itself." The Catholic writer Hilaire Belloc labeled it "Unitarian" — his most extreme epithet.

Channing lukewarm

Among early reviews of the book was a study by William Ellery Channing. One might expect Channing to greet the work with loud hozannas, proving as it did that England's second-greatest poet was at least thinking like a Unitarian.

Channing did exclaim, "we must . . . thank God that he has raised up this illustrious advocate of the long obscured doctrine of the Divine Unity. We can now bring forward the three greatest and noblest minds of modern times, and, we may add, of the Christian era, as witnesses to that Great Truth. . . . We take Milton, Locke, and Newton, and place them in our front, and want no others to oppose the whole array of great names on the opposite side. . . ."

Milton's affirmation of a self-reliant faith should have appealed to Channing — "I enroll myself among the number of those who acknowledge the word of God

(Continued on next page)

Liberal tradition claims Milton

(Continued from page 21)

alone as the rule of faith." But Channing was only lukewarm. While he was glad to find Milton independent of the Calvinists — "His spirit could not be subdued to the heart-withering faith of the Genevan school" — Channing was dismayed to find Milton relying so heavily on the Bible. He was frankly bored by the arrays of biblical quotations, and Milton's conception of God was far too gross for Channing. It seemed to him that by giving God a material form, Milton was removing him from men's hearts.

Channing was even more repelled when Milton advocated not only more liberal divorce, but also polygamy on biblical grounds. Yet he admitted that "These views show, if not the soundness, yet the characteristic independence of his mind." In the end, Channing could only advise his congregation to take the example of Milton as the basis for equally independent thinking of their own, expecting to come to far different conclusions.

Actually, it would not be implausible to hail Milton as a Unitarian. At Cambridge, he knew students from Transylvania who were Unitarian. He read the Socinian catechism, and one of his closest friends, Nathaniel Paget, had a large collection of Socinian books. We suspect that he studied the works of Michael Servetus, and he certainly knew Castellio's defense of Servetus. But if Milton thought of himself as Unitarian or Socinian, he didn't say so.

During the three centuries since his time, liberals have gone on to other religious and political concerns. Yet we may remember that Milton stood as a pioneer in the history of religious liberalism, a man whose independent brand of thinking must never be lost.

Sea captain discovers Channing

(Continued from page 19)

there. I am firmly persuaded, therefore, such principles, sooner or later, must lead, in any country that adopts them generally, to as portentous changes in questions of religion, as those which civil democracy, if I may so call it, has already brought about in every country whose people have tried the very perilous experiment of direct self-government."

Channing, a "remarkable"

Of the eminent exponent of independence and self-government in matters of religion Hall writes:

"The pastor had just returned to his flock after an absence of some months, and took advantage of the occasion to review, in a rapid manner, the rise and progress, as well as the peculiar nature, of the doctrines he so powerfully advocates. He struck me as being, in many respects, a remarkable preacher; particularly in the quietness, or repose of his manner. How far this proceeded from the simplicity of his thoughts, or from the unaffected plainness of his language, I cannot exactly say; but the power which it gave him of introducing, when it suited his purpose, occasional passages of great force and richness of expression, was one of which he availed himself with much skill.

It was manifest, indeed, that the influence he held, or appeared to hold, over the minds of his hearers was derived mainly from their reliance on his sincerity, whatever some of them might have thought of his doctrines, the tone of his voice was familiar, though by no means vulgar; on the contrary, it might almost be called musical, and was certainly very pleasing to the ear; but whether this arose from the sounds themselves, or from the eloquent arrangement of the words, I never thought of inquiring, as I was carried along irresistibly by the smooth current of his eloquence.

"He began by greeting his friends with great suavity of address; and if there did appear a little touch of vanity in the implied importance which he attached to all that concerned himself in the eyes of his flock, it partook not in the slightest degree of arrogance, but was very allowable, considering the real influence he had so long enjoyed. Indeed, from what I saw and heard, I should think he rather fell short than exceeded the limits to which he might have safely gone, when speaking to his congregation of the feelings, the hopes, and the fears, which rose in his mind on returning to his wonted duties, with health somewhat repaired, but not restored. At first, this familiarity of tone, and almost colloquial simplicity of expression, sounded so strangely from the pulpit, that the impression was not altogether favourable, but there soon appeared so much real kindness in all he said, that even we, though strangers, were not untouched by it.

Free beauties of thought

"He then gradually embarked on the great ocean of religious controversy, but with such consummate skill, that we scarcely knew we were at sea till we discovered that no land was in sight. After assuring us that he had been called to the front of the battle, though, in truth, he was a man of peace, and a hater of all disputation, he described, with singular effect, the impression left on his mind, one day recently, by hearing a discourse in a country church where narrow views of mental liberty had been inculcated. Nothing certainly could be more poetical than the contrast which he drew between the confined doctrines he had heard within the walls, and what he so

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eloquently called the free beauties of thought and of nature without.

"By the time the preacher reached this part of his discourse our curiosity was much excited, and I, for my own part, felt thoroughly caught, and almost prepared to go along with him into any region he pleased to carry me.

"He next gave us an account of his share in the progress of the controversies to which he alluded, and explained again and again to us, in a variety of different shapes, that his great end in advocating Unitarian, or Liberal doctrines, was to set the human mind entirely free on religious subjects, without any reference, he earnestly assured us, to one sect more than to another, but purely to the end that there might be in the world at large, the fullest measure of intellectual independence of which our nature is capable.

"He spoke a good deal of the Christian dispensation, to which, however, he ascribed no especial illuminating powers, but constantly applied, that every man was to judge for himself as to the degree and value of the light shed by Revelation. Reason and conscience, according to his view of the matter, ought to be our sole guides through life, and the efficacy of our Saviour's atonement was not, as far as I could discover, even once alluded to, except for the purpose of setting it aside. He earnestly exhorted his hearers not to rely entirely upon the Scriptures, nor upon him, their pastor, nor upon any other guides, human or divine, if I understood him correctly, but solely upon the independent efforts of their own minds. Our Saviour, as 'the first of the Sons of God,' he held up as an example worthy of all imitation; but the indispensable necessity of his vicarious sacrifice was clearly denied.

"The Christian religion, he told us, as first preached by the Apostles, was well suited to those early times. But according to him, it soon became corrupted, and was never afterwards purified, even at the Reformation. Much, therefore, still remained to be done; and one step in this great work, he led us to infer, was actually in progress before us, in the extension of Unitarianism."

Before Captain Hall was some of the transcendent grandeur that was apparent to those whose minds were caught up by the revolution sweeping America. Seeing all things American only through the mystical haze of the several earlier revolutions of his own British past, he could see in the light that shone that Sunday morning only the colors of another sunset — not, as it presently proved to be, the dawn of a new day.

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The UCLF serves its world-wide membership of individuals living in areas where there are no Unitarian churches or fellowships through mailings of sermons, newsletters, and *The Unitarian Register*.

In addition to its regular membership, the UCLF serves two hundred children of grammar school age through its *Junior Fellowship News*, eighty-five junior high school pupils through its *Uniteen News*, fifty high school pupils through the Junior Fellowship Youth *Horizons*, and seventy-five college-age young adults through *Quest*. All the publications are mailed regularly from the UCLF offices at 25 Beacon Street, Boston.

CHURCH'S STAND WINS SUPPORT

A ruling by John C. Crary, Jr., counsel for the State University of New York, has supported the stand taken by the First Unitarian Church of Albany, New York, during a recent controversy there over campus religious counseling. The church had opposed the use of campus office space for sectarian religious counseling.

In a five-page opinion, Mr. Crary stated: "You may not, in my opinion, turn over offices in college facilities to sectarian organizations through their representatives."

The opinion states that counseling may be done in areas set aside for private interviews with students who seek out counsellors of their choice. Such office space must be equally shared by all, it asserted.

In opposing the use of campus space, the Albany church had offered its own religious education building to priests, ministers, and rabbis wishing to meet with students (*The Unitarian Register*, Mid-summer, 1958).

THE FELLOWSHIPS

SUNDAY POLITICS DEFENDED

Protest against the holding of political meetings on Sunday brought a quick reply from Aaron Gillespie, president of the Unitarian Fellowship of Poughkeepsie, New York.

Mr. Gillespie responded to a statement made by the Rev. Merle S. Irwin, minister of the First Presbyterian Church of Poughkeepsie, that he endorsed "100 per cent" a statement by the Westchester County Presbytery opposing Sunday political gatherings of any kind.

In reply, Mr. Gillespie said: "Mr. Irwin's proposal to eliminate political gatherings on Sundays would, in effect, declare a censorship on the communications of political information presently available to Sunday political gatherings."

"There are those in our community, probably a majority, who resent and oppose a minority's attempt to impose its theological doctrine upon the larger community," Mr. Gillespie said.

The fellowship supported Mr. Gillespie's statement unanimously.

THE MINISTRY

HOWLETT TO WASHINGTON

Acceptance of a call to be minister of All Soul's Church (Unitarian), Washington, D. C., by the Rev. Duncan Howlett, minister of the First Church in Boston the past twelve years, ended in October a year's search for a successor to the late Dr. A. Powell Davies.

About fifty ministers were considered for the position by a pulpit "Committee of Seventeen," Laurence C. Staples, executive director of the church, reported. Dr. Davies died September 27, 1957.

All Souls' Church, which reported a legal membership of 1,404 last April 30, is one of two Unitarian churches in the District of Columbia. The other, Davies Memorial Church, was organized this year. Six other churches in the Greater Washington area, however, have been formed as a result of the influence of All Souls' Church.

Because of its location, the All Souls' pulpit is regarded as one of the foremost Unitarian pulpits in the United States.

Mr. Howlett was graduated from the Harvard Law School and practiced law two years before entering Harvard Divinity School, from which he was graduated in 1936. As a student minister, he served the Second Church in Salem, Massachusetts, as associate, and became minister of it on ordination after his graduation. From 1938 to 1946 he was minister of the First Congregational Society (Unitarian), New Bedford, Massachusetts.

Among his many denominational activities have been service as chairman of the Commission on Planning and Review (1948-51), chairman of the Unitarian Pamphlet Commission, and member of the historical library board of the American Unitarian Association. For many years he was a member of the advisory council for the AUA Department of Publications. In 1939, he was a commissioner for the Unitarian Service Committee in Poland.

Mr. Howlett has been active in a wide range of civic and community affairs in Boston and is the author of numerous books and articles.

OF THE MINISTERS

Canton, Mass., Alfred H. Fowlie, Jr., ordained and installed, October 19.

Bloomington, Ind., Paul E. Killinger installed, November 2.

Merchantville, N. J., Edwin A. Lane installed by the Unitarian Fellowship of South Jersey, September 21.

Stockton, Calif., Harold E. Schmidt installed, October 13.

Dwight Brown called to *Trenton, N. J.*

Donald Curry called as student minister to *Bangor, Maine.*

Bradford E. Gale called to *Quincy* and *Wollaston, Mass.*

Ralph Helverson called to *Cambridge, Mass.*

Jack Loadman called as student minister to *Rockland, Mass.*

Ronald Mazur called as student minister to *Stow, Mass.*

Bruce Wyman called to *Charlestown, N. H.*

PROTEST BIRTH CONTROL BAN

Eleven Unitarian ministers joined in protesting a ban on the prescription of birth control therapy in New York City hospitals. The ban, since withdrawn, was enunciated by the city's commissioner of hospitals, Dr. Morris A. Jacobs, in July.

In a letter to the Board of Hospitals urging it to "overrule" Dr. Jacobs, the ministers stated the ban was "a denial of the rights of full medical treatment which the Department of Hospitals should provide for every patient."

"In imposing such a ban," the ministers continued, "Dr. Jacobs has made a moral decision which it is not his to make as an administrator."

"We recognize that it is the prerogative of any religious group to provide a code of birth-control practice or prohibition for its own communicants. This is not the task of either the commissioner of hospitals or the Board of Hospitals."

The eleven ministers, all of the new York City area, are James M. Hutchinson, Flushing; Charles A. Reinhardt and Harry Hooper, Staten Island; Donald Harrington and John Papandrew, Community Church, Manhattan; Walter Donald Kring and Webster L. Kitchell, Unitarian Church of All Souls, Manhattan; Dr. Dale DeWitt, Middle Atlantic regional director; Edwin C. Broome, Jr., Fourth Unitarian Society, Brooklyn; Ralph C. Bailey, Hollis; and Donald W. McKinney, First Unitarian Society, Brooklyn.

NAVY POLICY CRITICIZED

The Rev. Curtis Crawford, minister of the Unitarian Fellowship of Annapolis and Ann Arundel County, Maryland, has criticized the United States Naval Academy's policy of compulsory church attendance for midshipmen. Mr. Crawford stated his opposition to the policy in an open letter to Rear Admiral C. L. Melson, superintendent of the academy.

"A man should be free not to believe in God if he so choose, to believe in God but not to participate in organized religion, or to participate in religion but only when the occasion suits him," Mr. Crawford wrote.

"Should there not be limits, even to the military, of the rights of authority over the souls of men? And if any part of the person is to be left sacred, should it not be the privacy and freedom of his religious beliefs?"

"Organized religion becomes complacent, lifeless, or corrupt when it is supported by force rather than interest."

Following publication of his letter, Mr. Crawford's stand was strongly supported by an editorial in the Washington *Post*.

LON RAY CALL IS HONORED

The Rev. Lon Ray Call was honored by the South Nassau Unitarian Church, Freeport, New York, upon completion of 35 years of service to the Unitarian movement in September. Mr. Call's work has been almost equally divided between administrative posts and the pulpit.

Although ordained a Baptist minister before his graduation from Wake Forest College in his native North Carolina, Mr. Call soon turned to Unitarianism.

(Continued on page 27)

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She is Washington representative of the Unitarian Fellowship for Social Justice.

WASHINGTON, D. C. — Eyes from the Senate and House office buildings are tarrying these days on the gleaming marble grandeur of the Supreme Court building. Behind the dark crimson curtains they see five associate justices appointed by President Eisenhower, with a carry-over of only four from Truman and Roosevelt.

Curiously enough, nearly everyone in the capitol agrees that, of all the appointments the President has had the privilege and responsibility of making, the most reliable and able have been to the high court.

The new justice, Judge Potter Stewart, who succeeds Unitarian Justice Burton, is a lawyer's lawyer. His father is a judge of the Supreme Court in Ohio and the new justice comes from the United States Court of Appeals, Sixth Circuit. Justice Stewart was graduated *cum laude* from Yale; went to Cambridge, England, for a year; and came back to be graduated *cum laude* from Yale Law School.

There will be no doubt as to his confirmation by the Senate, although some Southerners may moan. Justice Stewart ruled in one integration case that the school board of Hillsboro, Ohio, must integrate as "the law of Ohio and the Constitution of the United States simply left no room for other action."

New voters — and some non-voters

As Alaskans were mushing, skiing, sledding, and flying to the polls to cast their first ballots, Washingtonians were sitting out another election wondering when their turn would come by benefit of Congress.

Capitol Hill is viewing with surprise the fact recently revealed by the Census Bureau that the District of Columbia has more potential voters than eleven of the smaller states. There are 531,000 residents in the District of Columbia old enough to vote, and that places the district ahead of voters in Delaware, Idaho, Montana, New Hampshire, New Mexico, Nevada, North Dakota, South Dakota, Utah, Vermont, and Wyoming. There were 104.5 million civilians old enough to vote this year in the United States, two million more than in 1956.

Postscript on Democratic victories

While Democrats were jubiliant over November victories, complacency is not the word for the atmosphere in national Democratic headquarters here.

No one has solved the problem of reconciling Dixiecrats with the law-abiding Democratic National Committee, which believes that integration is the law of the land.

It all started when Louisiana refused to accept Camile Gravel, Jr., as national committeeman. Mr. Gravel has taken a reasonable position on the inevitability of integrating Louisiana's schools.

A third party again may be in the offing — a Dixiecrat party. Senator Long of Louisiana has said, "If the Democratic National Committee sees fit to retain a representative who does not represent Louisiana — we may say you don't represent us!"

United States and the United Nations

The State Department does not see much of Secretary John Foster Dulles these days. He is busy with press conferences, troubles in the Mid-East and Far East, explaining Mr. Nixon, and flying off to trouble spots. But when he does find time to sit down at his desk and ponder the future world position of the United States, one of his most perplexing problems is our changing status in the United Nations.

The UN has grown from fifty-one nations to eighty-one. Most of the new nations are in Asian and African countries where the "white man's burden" has been taken over and colonies have become independent states. Such nations tend to align themselves with the Arab-Asian-African bloc.

French Guinea is now a free nation and soon may seek admittance to the UN. In 1960 Somalia, now an Italian-administered trust territory, will be independent. There is every reason to believe that Tanganyika, Sierra Leone, Uganda, Nigeria, and other African colonies and trust territories will achieve nationhood within the next few years.

A two-thirds vote is needed in the UN to adopt a resolution. Mr. Dulles and Ambassador Henry Cabot Lodge are finding it increasingly difficult to find the fifty-four votes out of the eighty-one voting member states.

The United States has no intention of pulling out of the UN, but it realizes it must become accustomed to the idea of not always winning. What sent Mr. Dulles back to his homework was the UN vote on the question of admitting Communist China. Many of the nations of the west-bloc felt an ominous portent in the vote. Only forty-four nations voted with us to postpone the debate. Twenty-eight voted against postponement and nine politely abstained.

Briton heads world scientists

Washington has been a-tingle with the meetings of the general assembly of the International Council of Scientific Unions, which convenes every three years. Sir Rudolph Peters, famous British biochemist, was elected president.

That is the organization that sponsored the International Geophysical Year. It is composed of thirteen international unions of the various sciences, and forty-five national academies of science are affiliated. Keeping the proper East-West balance, the last two countries admitted were Bulgaria and Argentina.

The most important decision of this 1958 conference was the creation of a scientific body to co-ordinate research in outer space. It includes the United States, the Soviet Union, and thirteen other participating countries. It will be called COSPAR — Committee on Space Research.

A sense of disproportion

Washington was just recovering from a Washington Monument Lourdes Centennial celebration, attended by more than 100,000 of the faithful and curious, when the Pope died.

The fourth day after the death of the Pope, the *New York Times* carried twelve columns of news concerning his death and funeral and plans for election of a new pope. The coverage had been preceded by countless columns in the preceding three days, and commendatory editorials. On the fourth day there was a four-column, front-page picture of the solemn procession bearing the Pope's body into St. Peter's basilica; a three-column picture of the Sacred College of Cardinals; a map of Rome; a two-column picture of mourning priests; a four-column picture of the Pope's body laid out in royal state; one-column pictures of Secretary Dulles, Clare Luce, and John A. McCone attending the papal funeral at the request of the President; and a picture of an obscure nun who said the late Pope loved birds.

Several pages back of those stories was a small item about the porcupine. According to the Associated Press, one porcupine can destroy two thousand trees in one year. If half of them are pulp trees, fifty tons of newsprint is lost.

Perhaps the *New York Times* should remember the porcupine when it alerts its magnificent world staff to cover the death and funeral of a gentle Italian Catholic in terms of volume approximating a world war.

Capital welcomes foreign ministers

The capital recently played host to the foreign ministers of twenty-one hemispheric states. It was essentially a trade conference, with Secretary Dulles presiding. Criticize that battered and abused man as many do, when it comes to cordiality and skill in running meetings with one's friends, he is hard to excel.

What might have been a very bad start after import quotas announced the day before on lead and zinc — a direct slap at Peru, Bolivia, and Mexico — was skillfully overcome by announcing that America, in the long run, aims to attain commodity stabilization agreements on such products.

It is the hope of the conference to set up an inter-American development fund to encourage regional common markets. We already have participated in an international agreement on coffee. That represents a basic change, on this side of the world, in American policy.

(Continued from page 25)

He occupied several Unitarian pulpits. Later he served six years as executive secretary of the Western Unitarian Conference and ten years as minister-at-large for the American Unitarian Association. In those capacities, he organized 13 new churches and preached before more than 200 congregations.

The last congregation he organized was at South Nassau, in 1950, where he yielded to repeated requests from the congregation to remain as permanent minister. On his anniversary, the South Nassau congregation presented him an inscribed silver tray.

THE LAITY

JUSTICE BURTON RETIRES

Harold Hitz Burton, former moderator of the American Unitarian Association, resigned from his position as associate justice of the United States Supreme Court in October.

Appointed while he was serving as AUA moderator in 1945, Justice Burton was the first titular head of a denomination to become a Supreme Court justice.

Justice Burton was presented the Bowdoin Award by Bowdoin College, Brunswick, Maine, in September. The award is given every five years to the alumnus or faculty member making "the most distinctive contribution in any field of endeavor."

At an interview in Brunswick, Justice Burton stated that the school integration question and the attempt of President Truman to take over the steel mills in 1953 were the two "major opinions since I've been on the bench."

TAX REFUNDED TO UNITARIAN

Benjamin Buckhalter, a member of the Unitarian Church of San Mateo, California, has been refunded $107.58 in property taxes he paid rather than sign a loyalty oath for veteran's exemption.

The requirement that veterans sign a loyalty oath in order to qualify for property tax exemption was declared invalid last Summer by the United States Supreme Court.

Mr. Buckhalter's application for exemption had been denied after he crossed out the section of the application which contains the loyalty oath.

"Our government should be more than willing to assume the loyalty of its citizens," Mr. Buckhalter said. "Why should I have to stand up and swear that I have not been a bad boy in order to obtain something I earned? This represents the worst phase of a dictatorial type of government."

PROJECT FOR A UNITARIAN

New Americans experiencing difficulty with the English language have a friend in Mrs. Paul Small, secretary of the Unitarian fellowship in Alamogordo, New Mexico. She has organized a class in conversational English for German wives of employees at the Air Force Missile Development Center there.

Mrs. Small was born in Frankenthal, southern Germany, and lived there until she was 13, when her family moved to London, England. She came to America in her late 'teens.

RELIGIOUS EDUCATION

WUC NAMES FIELD WORKERS

The Western Unitarian Conference has appointed nine women to serve as part-time field workers in its area. They will work with the more than 100 churches and fellowships of the conference on church school programs.

All of the women have had extensive experience in religious education in local groups and regional meetings. Eight are or have been religious education directors in their churches.

The field work program was planned with the co-operation of the Council of Liberal Churches (Universalist-Unitarian), Inc. Miss Frances Wood, field worker for the CLC, met with the WUC field workers for a three-day intensive training session in September.

The WUC field workers are: Mrs. Pauline Lewis, First Unitarian Church, Cincinnati, Ohio; Mrs. Eleanor Lewis, First Unitarian Society, Chicago, Ill.; Mrs. John Ely, Jr., People's Church, Cedar Rapids, Iowa; Mrs. Richard Sykes, First Unitarian Society, Minneapolis, Minn.; Miss Elizabeth Whitman, Unity Church, St. Paul, Minn.; Mrs. Vincent Silliman, Beverly Unitarian Church, Chicago; Mrs. Charles Probst, Unitarian Church of Evanston, Ill.; Mrs. Randall Hilton, Chicago, member of the education committee of the CLC; and Mrs. G. Richard Kuch, Unitarian Church of Evanston.

The decision is yours!

(Continued from page 5)

in the churches before the regular AUA meeting in May 1960 and what will probably be a simultaneous and separate special meeting of UCA. These meetings will be so decisive that the long-hanging question of merger will be settled one way or the other for a generation to come.

The decision is yours!

We have a grave responsibility which we must handle with sober thought and great deliberation. Feeling and emotion play a great part in the effectiveness of a religious organization, but sound judgment is of the utmost importance. You must decide on the direction we are to take, whether it be as a united group, co-operating groups, or like but wholly separate groups.

Decisions made now will shape the future, and our great concern is that you know the facts before you reach any conclusions. Read, re-read, carefully, every word in the *Information Manual.* Go over the *Study Guide* and refer to the manual. Go over much of the supporting material which is available at both headquarters. Know your opposite denomination as well as you know your own. (And you may need to inform yourself more fully on your own.) Choose the most capable study leaders in your church or fellowship.

The time has passed when we can act on impulse. We must face up to the grave responsibility which is ours, and take the actions which will strengthen the organization through which our churches unite for greater effectiveness. The shape of the future of liberal religion is your decision.

BEQUEST TO MILFORD CHURCH

The Unitarian church of Milford, New Hampshire, has received a bequest of $10,000 from the estate of the late James J. Howison.

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Non-classical humanism suits present world

AMERICAN HUMANISM. Its Meaning for World Survival. By Howard Mumford Jones. New York: Harper & Brothers. $3.

Professor Howard Mumford Jones has contributed a thoughtful analysis of American humanism to a signifiant series of books titled "World Perspectives," edited by Ruth Nanda Anshan.

American culture represents one of the two dynamic cultures (the other is Russian) in the West, if not in the entire world. Russian dynamism seems dedicated to political conquest, while American dynamism is concerned with cultural conquest. Nevertheless, the meaning of the "American way" is elusive, and, as the author demonstrates, American culture is replete with contradictions. The radical spirit that brought America into existence has produced the most conservative nation of the West, and, while religion has no official status, the church enjoys more power in America than an any of the other lands of the western alliance.

The common core uniting European and American cultures is western humanism, but there is a distinction. European humanism derives from Classical Antiquity through the Middle Ages; American humanism is rooted in the Renaissance and nurtured by the rationalism of the Enlightenment. While the distinction here has self-evident merit, I cannot agree that the classical tradition has been supplanted by the Renaissance and the Enlightenment in its American form. I see, instead, both traditions to be interwoven. If this is so, one must call into serious question Dr. Jones's claim that theology has no central place in the academic tradition of America.

The author makes a penetrating analysis of humanism in American education. The classics have given way to modern foreign languages, and these languages have, in turn, lost ground to English. Unfortunately, the English and American "classics" are no longer required reading, being replaced by "contemporary books." Dr. Jones comments: "The only poem the American people have in common is the first stanza of the 'Star-Spangled Banner,' and the only prose is that of *The Reader's Digest.*"

The author continues his discussion of culture and education in the chapter on the "Doctrine of *Expertise.*" "The Americans have substituted something called humanities for humanism. . . . Humanism is a philosophy of mankind: the humanists are . . . of the general world of *expertise.*" And again: "The primary responsibility of 'English' is 'grammar,' and grammar implies correct spelling, proper punctuation, and idioms the employer recognizes as 'correct.'" Professor Jones's rapier-like description of the structure of the American college or university faculty, the relationship of the scientists to the humanists, and the conflict between education and utilitarianism is well worth careful reading.

Humanism is concerned with one thing: giving expression to the idea of the dignity of man. The idea of *mechanical man,* whether disguised in economic, theological, or scientific garb, is non-humanistic. The author is soberly hopeful that humanism may survive the "American century."

While some see the wisdom of a degree of fear for the future of mankind, all will welcome this honest and stimulating book which gets to the heart of some of the questions serious men and women are asking.

CHARLES C. FORMAN

Poor biography is good union study

PORTRAIT OF AN AMERICAN LABOR LEADER: WILLIAM L. HUTCHESON. By Maxwell C. Raddock. New York: American Institute of Social Science. $5.

Whatever theological arguments we may have, the existence of a personal god seems settled for Maxwell Raddock by the existence, nay, "presence," of William Levi Hutcheson. This book, while purporting to be a "portrait" of the United Brotherhood of Carpenters and Joiners of America and its general president from 1915 to 1952, is really an attempt to describe the manner in which the actions of "Big Bill" Hutcheson were always good. I think the attempt is surprisingly successful, considering its plethora of unnecessary statistics and a quite appalling style; e.g., Hutcheson is referred to as "William Levi" when his humanity is being emphasized.

As biography, the book would be deadly were the subject matter less interesting. Hutcheson had much talent and courage, and he acted in a time and place which demanded those qualities. The power and prestige of the carpenters' union was achieved by him. His Republicanism and "conservative" stand on many public issues were not enigmatic; they showed support of *laissez faire* capitalism by a man of labor. (His position was similar to that of his friend, John L. Lewis, and the book adds to our understanding of Lewis.)

The trade union bias which shows itself through the first 350 pages receives full development in the last 75 and makes the best part of the book. A rapid history of the carpenters' union and an estimation of the place of unions in our economy disclose the author's real ability and almost permit the reader to forget the painful biography.

WILLIAM G. HORTON

Krebiozen — it is still a mystery

A MATTER OF LIFE OR DEATH: The Incredible Story of Krebiozen. By Herbert Bailey. New York: G. P. Putnam's Sons. $4.95.

This book will make you angry or afraid or indifferent, depending on your reaction to modern medical practice. It is a case history of how *not* to introduce a cure for cancer to the medical fraternity. How it feels to be on the other side of approved medical circles is well illustrated.

Herbert Bailey has written the "incredible story" of his belief in Krebiozen as an effective agent in the treatment of cancer. Three years of searching out people and papers deepened his conviction.

The urgency of the title sets the tone for this story of what happened to Dr. Andrew Ivy, who first encouraged the use in the United States of Krebiozen. Dr. Ivy's defense is an indictment of the American Medical Association, the drug companies, the press, and governmental agencies such as the Pure Food and Drug Administration and the Department of Public Health.

The book bombards this "closed trust" with factual evidence of wrongdoing on the part of the arrogant medical conservatives. Bailey tries to be objective, as all good reporters should be. He reprints some correspondence and transcripts of investigating committees. He re-tells the day-by-day developments in the Krebiozen controversy. He becomes persuasive in the interpretation of this evidence.

The over-all fault of the book lies in the assumption that a *single* chemical substance can be discovered as a cure for *all* cancer, that this substance has been discovered — Krebiozen — and that no drug company in the United States will touch it because the American Medical Association does not approve.

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Dr. Ivy's trouble began with experiments that seemed outside the usual ultra-conservative precautionary standards of medical research. Conservatism is the villain of the book, along with a Dr. J. J. Moore, official of the AMA who allegedly plots to get the rights to Krebiozen and hoard all the profits thereafter.

The way the book is written, however, the chemical analysis — the awaited hero — appears, after a long struggle, as a mere assertion. After following the chase through many deathbed scenes, much bickering in committee investigation, much coming and going of the shadowy Durovic brothers, and struggling with motives both pure and puerile, Bailey rewards our hard work with a bland assertion. He terms the lack of an analysis a myth!

To quote directly, "There was not enough powder to permit a full chemical analysis, but enough was available to reveal that Krebiozen was a unique substance." Unique or not, the truth will out only when what it is becomes known. For all of 348 pages, pro and con, Krebiozen is still a mystery.

Bailey should favor us with another book, which this time will remove the mystery of the brothers Durovic. Their admitted ineptitude, questionable source of great income, and apparent generosity seem much in contrast to the claim made here for their immortality as the discoverers of a cancer cure.

ROBERT HENRY HOLMES

United Nations ideals are realized in WHO

DOCTORS TO THE WORLD. By Murray Morgan. New York: The Viking Press, Inc. $5.

This is a fascinating and well-written report which ought to be read by every American who is not familiar with the implications, challenges, accomplishments — and frustrations — in the fight to improve the health of millions of people.

It is the heartening tale of international co-operation of men of medical science working through the World Health Organization of the United Nations, which transcends race, creed, and international boundaries. It tells of the fight against malaria, leprosy, yellow fever, rabies, yaws, influenza, malnutrition, and many other diseases.

The magnitude and extraordinary complexity of the task and the awesome obstacles, ranging from those imposed by nature to those imposed by stone-age mentalities, well might lead to frustration and postponement. But these men of science, of all religious persuasions, devote themselves to lives of service in a pattern of co-operation that is at once inspiring and vital to us all — and on an annual budget equal to the cost of one fully-equipped intercontinental bomber.

Two-thirds of the world's population live where sickness and undernourishment are normal conditions. It is good to remember that disease knows no frontiers or arbitrary lines of containment. It might be added that neither do ideas. In both areas, the United Nations is attempting to accomplish a tremendous task. The efforts of one department, the World Health Organization, comes alive in *Doctors to the World.*

DAVID R. KIBBY

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THE COMPLETE CHRISTMAS BOOK. Edited by Franklin Watts. New York: Franklin Watts, Inc. $4.95. Illustrated.

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THE BOOKSHELF

BY LILLIAN W. BARBOUR

"The improvement of human life" is the one interest "common to all mankind," Professor Clarence I. Lewis reminded students in lectures upon *Our Social Inheritance*, preserved in a book so titled and published by Indiana University Press.

"If history is to be turned back, moral failure will be the explanation. There is nothing else, from now on, which is of such deadly importance for the future of man as a sufficient rationality and a sufficiently developed and effective moral sense."

The professor humorously points out how the precepts of many of our most frequently quoted maxims conflict with one another.

Reference to "our social inheritance" provides an appropriate introduction for Dr. Brock Chisholm's contribution to Harper's "World Perspective Series," titled: *Can People Learn to Learn?* ($3.00) This is a treasure house of ideas which, if broadly spread and absorbed, would affect the future favorably.

Dr. Chisholm is familiar with, and obviously approves, the Unitarian approach to religious education, and wishes that all children might share its advantages. "The load of anxiety which weighs upon adults who have grown up under authoritative religious training," he points out, is "the result of giving children religious training with concept of sin and guilt and supernatural beings; superstitions, prejudices, and faiths which defy intelligence and paralyze it." It is "somehow thought to be 'good' to offer up children to the same paralyzing influences from which it may have taken their parents years to effect an escape."

Thus he reproves parents who do not give sufficient thought to the kind of religious education their children are to receive. He shows how the teaching of "concepts that produce guilt feelings and inferiority complicate progress toward emotional maturity."

With Professor Ernest Hocking, Dr. C. G. Jung, and Dr. Von Ogden Vogt (in his beautiful book *The Primacy of Worship*), Dr. Chisholm deplores the confusion caused by the use of terms *faith* and *belief* as though synonymous. If this practice is not ended, some word other than *belief* is needed for the "belief" of the scientist or that of any free mind.

Dr. Chisholm (a Canadian, formerly director-general of the World Health Organization) discusses education, natural resources, and population problems, always returning to his theme of the freedom to think as "the only real hope of peace in the world, or indeed the survival of the human race."

"If children's minds can be protected from certainty of 'rightness' of any one ideological, religious, educational, social, economic, or other experiment, and consequent 'wrongness' of all other experiments, they will be far more likely to be able to react rationally, that is, sensibly, to the dreadful problems the coming generations will meet."

To make brief selections from a book which has quotable sentences on every page is difficult. Hence I urge that you read Dr. Chisholm's book for yourself. It is important for all who have a responsibility in religious education.

By chance, the next book I read was Dr. Jung's *The Undiscovered Self* (Little-Brown, $3.00). This has much in common with Dr. Chisholm's, as might be expected of books by two distinguished psychologists relating to the educational need of the individual in today's world. Dr. Jung finds "a fatal parallelism between the State religion of the Marxists and the State religion of the Church":

"Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once? Long before the coming of Christianity mankind believed in a life after death, and therefore the Christian's hope of immortality had no need of the Easter event as a guarantee. . . .

"Our denominational religions with their archaic rites and conceptions . . . express a view of the world which caused no great difficulties in the Middle Ages but has become strange and unintelligible to the man of today. Despite this conflict with the modern scientific outlook, a deep instinct bids him hang on to ideas which, if taken literally, leave out of account all the mental developments of the last five hundred years. . . . The rupture between faith *and* knowledge *is a symptom of the* split consciousness *which is so characteristic of the mental disorder of our day."*

Of the "crimes against dark-skinned peoples," Dr. Jung says:

"White man carries a heavy burden. . . . The evil that comes to light in man is of gigantic proportions, so that for the Church to trace original sin to Adam's relatively innocent slip-up with Eve is almost a euphemism. The case is . . . grossly underestimated. . . . We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions, and compare them carefully and conscientiously with the objective facts."

George L. Watson — author of one of the books on Beacon's Fall list, no doubt would agree that books by those two eminent psychologists provide excellent preparation for the reading of his psychological study: *A. E. Housman — A Divided Life* ($4.50). When this book came to hand, I glanced through it, intending to read it later, but I found "Dr. Watson's" detective work so intriguing that I couldn't put it down.

As the author found Housman's poetry to be "the indispensable key" to his personality, he naturally selected for chapter headings lines from "A Shropshire Lad," Housman's only published poem until a collection of unrelated poems written at various times was published late in life. Housman's lifelong scholarly work consisted of emendations upon the work of an obscure Latin author — Manilius — and articles in the *Journal of Philology*.

To discuss here the author's thesis as to the background of Housman's peculiarities would be like disclosing the end of a mystery story. For the Christmas list, you would find this book suitable not only for the poet in the family, the physician and psychologist, but for anyone who wants reading far more subtle than entertainment.

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Not being a millionaire, he must often put away the dream of buying an armload of these new volumes.... But you could make his Christmas a bright and happy celebration — at any cost you choose — by making it possible for him to order whatever books he wants!

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Give him a Book Cache. You choose the amount. He draws on it as he wishes. We send you a Gift Certificate to hand to him. And he remembers you when he orders the book(s) of his choice.

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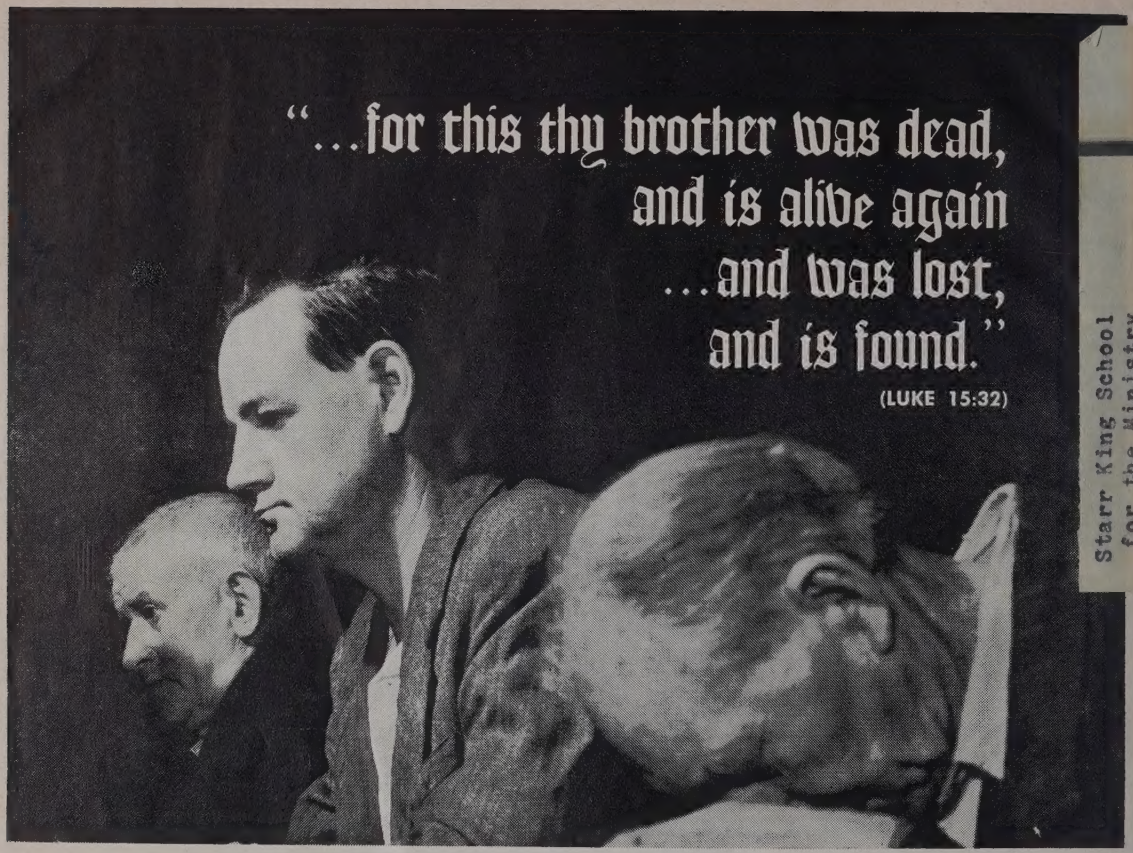

Starr King School
for the Ministry
2441 LeConte Ave.
Berkeley 4, Calif.

The Bowery Mission and the Prodigal Son

These words of Our Lord, as He related the beautiful story of the Prodigal Son, are fraught with deep meaning to those of us who work with the Bowery Mission.

For the men we strive to raise up . . . whose souls we are dedicated to help save . . . these men are all "prodigal sons."

Each one of them, in the words of Jesus, has been guilty of "wasting his substance with riotous living." Each of them who decides to approach our Mission door in desperate hope has come to himself, and is already on the way to saying with heartfelt humility, "Father, I have sinned against heaven, and before thee!"

And, strange as it may seem to some, we love each and every one of these men, and in the same way and for the same reasons that the father in the parable loved his son!

Mere words cannot express the wonderful elation we feel when a repentant soul enters the Mission to seek our help! How humble we feel when we see our "sons" kneel in prayer and ask God's forgiveness! How proud we are when we learn about the triumphant returns our men make to their families, their jobs and their places in society!

If you, too, would like to share in this great experience of joy and achievement, please help us NOW with our work of salvation through the Bowery Mission!

Turn to Luke 15: 11-32 and re-read the magnificent story of the Prodigal Son. Then, as you are deeply moved by the words of Our Lord, resolve to help us help these men.

Mail your contribution today!

$50 *will provide bodily and spiritual assistance for 60 desolate men*

$10 *will help restore the strength and direction of 5 men*

$5 *will start one man back on the road to a new life*

BOWERY MISSION AND YOUNG MEN'S HOME
Business Office, 27 East 39th Street, Room 505
New York 16, N. Y.

Yes, I want a part in keeping open the doors of the Bowery Mission to the men who so desperately need its ministry.

I am proud to enclose my contribution of $.....

(Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return).

Name.....

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City..... Zone.... State.....